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RACE CONSCIOUSNESS IN THE RELATION OF WHITES AND NEGROES.

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Whatever we may mean by it, there is such a thing as race instinct. Perhaps a better name would be race consciousness. Race consciousness in its last analysis will have as its elements a consciousness of likeness as a group, with the inevitable consciousness of difference from other groups. This would be true whether the consciousness was feeble or strong. Dr. Giddings, of Columbia University, names as the elemental social tie, "consciousness of kind." This consciousness raised to the highest degree becomes a consciousness of kinship. I am sure that this is a familiar experience to us all. We are drawn to those who have characteristics and customs akin to our own. We like those who are like ourselves. It is an example of the old proverb, "Birds of a feather flock together". Now, if consciousness of kind draws us together, and predisposes us to each other, there is also a shock in the consciousness of difference, which tends to separate. This expresses itself first in the very appearance. It seems to me that this innate social law is the explanation of "race instinct", or "race consciousness", which so easily expresses itself as race prejudice. In the case of

the negro and the white man, this is especially vivid. These two stand almost at the opposite racial poles. Their striking differences expressed in features and in color are constantly felt whenever the two first meet. I need only suggest that the long history of the races has developed these differences.

I have tried also for myself to analyze the meaning of this consciousness of difference. The most profound and primary element of my self-consciousness is that I am human. That is the deepest and most undebatable self-assumption, next to the primary consciousness of my individuality. For myself, whatever else may be true, I am purely and absolutely human. I would resent quicker than anything else any suggestion that in any way my personality is unhuman. The inference is inevitable, by the involuntary process of consciousness, that to the extent one differs from me in those things that I hold to be the content of humanity, he is abnormal, or unhuman. I am ready for myself to face the truth that race instinct or race consciousness, expressing itself in many forms of race prejudice is, in its last analysis, a feeling that to the extent of racial differences the other man is abnormal or unhuman. If we really wish to understand this deep difference between the white and the black races, we must remember the sensational distance which there is, in psychic measurement, between Anglo-Saxon and Negro. Will we not find back of all the racial problems and perplexities between the white and the black in the South, the conscious, or unconscious, assumption that the negro is not human?

Now, before we go too fast in any inferences from such a premise, let it be remembered that one does not necessarily hate that which is not human. Indeed, most of us love our dogs and our horses. Most of us are benevolently inclined to all of the domesticated animals. However, there is an impassible gulf in the consciousness between the human and the purely animal. With this suggestion

I leave with you for your own thought the question, to what extent the attitude of the white race can be attributed to the unuttered denial of the full and complete humanity of the negro?

Now, in the case of the Southern whites and negroes, we would add the significant fact that the negro was a slave race. This is infinitely more in its psychic implications than a social or political difference. A slave man is a certain kind of a man. He is a man with fixed and predetermined limitations of physical and spiritual accomplishments. The real, deadly wrong that is done in slavery is not so much political or economic, as the fact that the slave baby even before it is born into the world has the metes and bounds of his life fixed and predetermined. In a word, the definition of his personality has been made for him. Now it is this definition of a personality which clings to him for the rest of his life, which has been the significant psychic influence in the relationship between the whites and the blacks in the South. I need not point out how this has deepened the consciousness of difference between the two races. In the thought of the white man the negro is not only different in race, but he is also different in that psychic sense—he is a slave-kind of man.

I pause here to say that here is, after all, the deadly curse of any class or caste distinctions which are made between men. The moment you place any adjective that modifies or limits the definition of a man, you unconsciously rob him of some of the rights of his manhood. The deepest and most significant right of a man is the right to make a definition of his own personality, unhampered by social or political definitions, in the thought of his fellowmen.

Again, I would not have you go too far in your inferences in regard to the slave. I still believe that the system as practiced in the South was the most benevolent that has ever been known. The viewpoint of slavery is not necessarily unkindly. Most of the cruel social results

have been unintentional, and often these results have been the social harvest of unintentional seed-sowing.

It is only with this background of thought that we can see the true significance of the freeing, and the enfranchisement of the millions of blacks in the South. The only way to understand any social condition is to accomplish that most difficult of all psychic feats, to gain the standpoint of other people. It is difficult even for the sympathetic children of Southern whites to put themselves in the place of their fathers in 1866-70. How much harder it was for the people of the North, away from all the immediate and terrible problems which faced the South—with only the fine fervor of doing a benevolent act in delivering slaves from bondage—to see the real situation.

With the freeing and enfranchisement of the negroes, the white people of the South were faced with a social problem unparalleled in the history of civilization. Here were five millions of a backward race—ignorant children, accustomed to rigid discipline of a parental control, which left them no initiative—suddenly turned loose in the world, and given the tremendous power of the ballot. It must be remembered that in many sections of the South the negro was in an overwhelming majority. Our social and political civilization was fronted with a massed ignorance and irresponsibility, manipulated by shrewd and conscienceless white leaders from both the North and the South. There is no need that I should do more than recall the natural terror of the people of the South as they faced this threat to all that they held dearest in their social and political civilization. The days of so-called "Reconstruction" meant more than a mere statement, that millions of ignorant slaves had received the ballot. These negroes were stirred to a race consciousness, and taught to vote '*en masse*'. They voted, not as individuals, but, note the significance of the fact, they voted as negroes. The social and political destiny of the South was thus placed, not in the hands of the negroes, but in charge of a small group of

political adventurers, who controlled this huge franchise. So that, in robbing the white people of the South of their political freedom they, at the same time, failed to give any political freedom to the negroes. For it must be remembered that whenever the vote of a people is cast '*en masse*' with a developed group consciousness, whether it be class, race or religious, the individual is robbed of his political freedom.

Here is to be found the explanation of the political solidarity of the South. The racial consciousness of the white people of the South was an inevitable answer to the menace of the racial consciousness of the blacks. The result of the contest was inevitable. The white race triumphed, but not even yet are we able to count the cost. The disfranchisement of the negro was accomplished by the forging of a political solidarity of the white race of the South. Ever since that time the whites have voted '*en masse*', not as individuals, but as white people, and they have done so at the cost of political freedom of the individual. Since the days of "Reconstruction" there has been no genuine freedom of political discussion, or liberty of political action, of the white people of the South. All economic, social, and political, issues have been discussed and decided in the atmosphere of an intense race consciousness, and we have gone to the ballot box whipped into uniformity of action by a racial fear. Thus has the sense of racial difference been deepened, and the racial separation widened.

Now, if we would be fair and honest with ourselves, we must face the full implications of this social and political situation. The negro is as completely within the power of the white man as in the days of slavery. From the Potomac to the Rio Grande there is not a single political office which he can hold. He can serve on no political committee nor enter into conference in any political caucus. The great bulk of the property, and the management of commercial enterprises, is in the hands of the whites.

Nearly all of the great institutions of civilization, schools, hospitals, libraries, art treasures, and facilities for recreation, are in the control of the whites. Here is the most dangerous position in which any people can ever be placed. It is the position of absolute power without responsibility. The moral strain is greater than that of slavery. It is not wholesome for any group of people to be given such power over any other group, without any restraining sense of responsibility. The negro is taxed without representation. He is governed by laws in the making of which he had no voice. He is summoned before judges in whose election he has had no word. The result, as was inevitable, has been that as a race he has not received justice. He has been commercially exploited. He has been forced to live under the most unsanitary conditions. He has had poor educational and cultural opportunities, and his chances for the development of his higher possibilities have been limited. I hasten to add that to all of these statements, there have been many splendid exceptions, in the case of individuals, and often in the case of groups.

We must face the effect of the freeing of the slaves from still another standpoint. Remember that in large areas of the South negroes outnumbered the whites, sometimes in the proportion of three to one. Suddenly this great mass of ignorant, undeveloped, and highly emotional beings was turned loose from the discipline of slavery and made legally the equals of the white people. It is difficult for us in this generation to appreciate what might be called the race terror which must have possessed the white people. It was something over and above a social and political fear. It was something primary and instinctive, which was felt as a danger to the integrity of the race itself. Vague and indefinable with most people, there was a fear of the actual submergence of the whites by the blacks. It was then there was reared what I have called the defensive Southern dogma of "no social equality". The underlying purpose of this is the preservation of the

integrity of the two races. Thus understood, it is defensible in the interest of the highest welfare of both races. It is the undebatable faith of our Southern people that the amalgamation of the two races would be for the hurt of both races. I am frank to say that this question is undebatable with me also. Right or wrong, I accept it as a social axiom, and I am ready to defend it in the interest of the negro home as readily as in the interest of the home of the white.

The phrasing of this dogma, however, seems to me to be exceedingly unfortunate. "Social equality" does not say what we mean, but says many things which we ought not to mean. If we had made our statement positive, declaring in some way for the preservation of the integrity of the races, we should have carried our meaning better, and developed the social relations of the two races upon more just and helpful lines. Undoubtedly the average white person in the South, declaring there shall be no social equality between the races, means that every negro is inferior to every white man. Almost unconsciously he comes to think that any white man, just because he is white, is superior to any negro, just because he is a negro. He thus allows, in thought and act, the racial characteristic of the man to become a barrier to his receiving those rights and advantages which should be inherent in his humanity, no matter what might be his race.

In a very real sense the hurt here has been greater to the white than it has to the black. There is a deadly danger to any group of men in believing that they can inherit rights superior to another group. It is the evil which lies at the heart of any doctrine of aristocracy. It is the belief that birth grants special privileges and superiority. This social fallacy has found its hurtful expression in many ways in the South. In many of the states the white man is granted the ballot practically because he is white, while the negro must give evidence of educational qualifications. This inevitably takes away from the ig-

norant whites one urge toward the acquiring of an education, while it has been a tremendous stimulant to many of the negroes to take advantage of the schools. Of course, it gives to nearly all of our white people a false sense of values, and contributes, at the same time, to a false racial pride in superior privileges which they have done nothing to earn.

I have been trying to show the many influences which have come into the story of the relations of the whites and the blacks in the South to deepen and intensify the sense of difference, which separates and tends to deaden that consciousness of kind which alone can unite. There are many standpoints from which we might helpfully discuss this question, and from which we might seek a more helpful relation of the races. There is the political, the economic, the commercial, and the purely social viewpoint. But it seems to me that, as followers of Jesus Christ, there is only one vantage ground from which to view the whole question. By every loyalty to Christ, we must try to see the negro with His eyes. We must remember that He was the Son of Man. From this standpoint, first of all, we will see the negro as a man made in the image of God. There must be this point of contact, first of all. Before there can come the most primary consciousness of kind, there must be the consciousness of humanity. Without this, none of those primary human relations can exist, nor the most elemental sense of human obligations be felt. When we remember how often we have had the spectacle in the South of great crowds of white people watching, with the intense and emotional interest of an audience at a drama, the burning of a negro, we are forced to raise the alternative question, whether the audience was human, or whether they considered the victim to be unhuman?

A study of the consciousness of Jesus will reveal two elements, an intense sense of His sonship to God, and His brotherhood to men. Indeed out of this grew everything in His life and teachings. When He reached the climax

of His teaching, and would state the test of discipleship, He declared, in substance, "As you are to the least of mankind, the least of My brethren, so are you to Me." I would take this discussion as far as possible out of the mere abstract and academic, and seek to translate these principles into terms of life. Human is a generic term. We do not think of human beings in the abstract. That which differentiates the human from other animals is the home, with its family relations; the state with its civic and social ties, and responsibilities. A little observation will show that where we have treated the negro with human kindness, is just where we have entered into the interests of his home, and sympathetically related ourselves to his human interests. And where there has been a lack of human consciousness, we have been thinking of, and dealing with, him '*en masse*', as a race.

Here, to my mind, is the value of the very simple, but significant contribution which has been made by the Inter-racial Commission to this whole question. We have sought in every neighborhood in the South to bring together the best representatives of both races in Inter-racial Committees. These committees do not discuss the academic question of the relation of the races. As neighbors and citizens, they meet each other on the common ground of human needs and interests. They take up the specific needs of the home. This is done in terms of general sanitation, and the care of the children. They talk about the school house, and plan for better things. Specific cases of injustice and discrimination in the courts, or in the business world, are brought before them for adjustment. Questions of better facilities for recreation, and all those problems, which make for a fuller and richer human life, come into the consideration of this comrade council. The most heartening stories of genuine helpfulness, which come from these committees, might be told. But the supreme good is to be found, not in any specific

results, but in that spiritual atmosphere of human kindness which has been created.

It would be folly to search for some philosophic phrase or cure-all formula with which we might hope to heal our social ills in any of the relations of life. No genuine social problem is easy of solution. But may we not lay it down as a primary principle, that broken relationships must be mended at the breaking point? A figure of speech, I grant, but one which is truly significant of our social situation. We began with the social law that consciousness of kind draws us together, and a sense of difference separates. Then our task, while not simple nor easy, is clear. We must seek to create and stimulate that consciousness of kind until it shall, indeed, become a consciousness of kinship. To my mind, we have here reached a principle, so fundamental and universal as to be applicable to all of life, in every relationship. I would not ask that there should be any slavish following of any particular method of any organization. But in whatever way and by whatever means, we could come closer to the human needs of the negro, and deal with them from the standpoint of our own needs, the inevitable result will be the cultivation of this consciousness of human kind. There need be here no violation of our determination to preserve the integrity of the races. I am convinced that the more our hearts are filled with human kindness for him, the more intelligently and carefully we will protect him and ourselves. Neither is there any need for raising questions about social results in the far-off years to come. It is a safe principle to do the duty of the hour, trust one's principle, and leave the results to God. I know we are prone now and again to say this or that is to be a final test of Christianity. I do not believe that there is any one test, but I am convinced that the efficiency of the Christian religion never found a more insistent challenge than in the relationship of the races in the South.

THE DEITY OF CHRIST AND MISSIONS.

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[Address at Commencement of Southern Baptist Theological Seminary 1924; a chapter in a forthcoming volume.]

I rejoice in the privilege of speaking to you today upon the Deity of Christ and Missions. In this subject are brought together two of the most powerful and influential topics that have ever entered the field of human thought, as well as two of the mightiest forces that have ever motivated human action. The Christ we present is the Christ of the Gospels. There is no other, except such indistinct replicas as we have moulded in our more or less inadequate systems of Christology. Also there have been certain cubist representations that have resulted when human minds have been inspired by the Christ-idea but not guided by the Christ revelation. By missions we mean, broadly, purposeful expression of the Christ life within the Christian which is directed toward reproducing the Christ type.

The Christ of the Bible gradually developed out of the far shadows of types and prophecies until He came in the fulness of time into full-orbed splendor in the pages of the Gospels. This Christ, amid miracles of both revelation and ministry, laid conquering hands upon the tangled skein of human hopes and reduced it to a single divine principle, namely, incarnation—"God in Christ"—"Christ in you the hope of glory."

The incarnation upon any hypothesis is a stupendous miracle. There is no getting away from miracles and retaining the Christ of the Gospels. Any imaginable beginning for Him is a miracle. His personality is a psychic miracle. His teaching is an intellectual miracle. His death is entirely miraculous in its effects. His resurrection is a miracle. His control of the minds and states of others continues yet to be a miracle. Indeed, Christ Him-

self is the outstanding miracle of all times. Belief in the Christ of the Gospels cannot be rationally supported and at the same time miracles denied.

Is such a Christ as the Gospels disclose a Divine being? Is He natural or supernatural? I wish briefly to remind you of some of the evidences of His deity. It will be now and always beyond the powers of the human mind either to set forth all the evidences of His deity or to grasp them if they were set forth by some archangel. I remind you of just a few—and most of these are not new, but have been known and loved by you all along.

As a transition from contemplation of the historical to a study of the doctrinal field of argument I suggest a matter that belongs partly in each. It will serve to open the discussion. Consider the person, work and teaching of Jesus Christ as they are portrayed in the Gospels. Consider the majesty of His walk, the gentleness of His touch, the power of His word, the unique love beaming in His eyes and flowing from His ministry, the unbreakable hold on human hearts which He gained in three years. How altogether different He is from any man—even the best of men. Now suppose that this divine figure is not in history but in fiction. Grant for the sake of the argument that no such person really lived except in the pages of the writer. The Gospels are not accumulations. They were just as they are today when the writers turned them out—in all essential points. What have you then? You have this problem in literary criticism and in the history of creative writing: some untaught commoners of Judea and Gallilee have leaped at once to places in imaginative literature, infinitely beyond that of any other man in any other day. Where is the character of Charles Read that compares with the character of John, supposing Christ be not as He is represented? What mighty figure in the musical pages of Shakespeare can compare with the grandeur and dignity of the creation of Matthew? Is Mark a

greater literary genius than Milton? Who will say as much? But if Jesus be not such as represented by Matthew where did Matthew get the character? If Luke has not given us a true account of a living being, if Jesus was not such as he pictured Him to be, whose picture was it that Luke gave and where did he get the picture? While the gainsayers are solving that problem I shall go on to affirm that Jesus Christ is the unique and supernatural Son of God, divine in essence, character and ministry.

This is proved first by His sinlessness. The challenge of Jesus stands unaccepted yet, "which of you convinceth Me of sin?" The microscopic efforts of calculating selfishness driven to desperation by fear of a merciless overlord were not able to reach any other conclusion than Pilate's, "I find no fault in Him." The blind prejudice and unscrupulous hatred of the Jewish leaders of His day were not able to bring a single accusation against Him but by perjured witnesses, and even these were political and not ethical. Jesus walked the ways of men in all the common paths of men and walked them so that not once could any man find aught in Him with which to accuse Him of any wrong. Is that a human characteristic? Is it a natural phenomenon? Did any other man ever live so? Until somebody shall produce a character somewhere in history that approximates the sinlessness of Jesus we are practically forced to conclude that He was not natural and human but supernatural and divine. Since sin is imperfectness, and the mating of imperfect beings cannot be expected to produce a perfect offspring, both philosophy and science warrant us in closing this part of the argument. His sinlessness proves Him supernatural.

The gainsayers of His deity have much to say about natural law and natural processes. The essential deity of Christ will be seen in His conquest and control of forces and processes of nature. See the water blushing red with anxious joy at the voice of her Lord. Note the

fevered spirits of demoniacs cooling to normalcy at His word. Watch the slow ruin of disease put to flight and the flush of health come back to pallid faces of lepers. Stand by and see the ordered biological process of the annual increase of fishes telescoped into a moment of time, with the incidental matter of cooking included in the miracle. Go with His party aboard the little craft on Galilee and see Him wakened from weary slumbers to whisper into the teeth of a raging storm, and at His soft command storm and waves subside and the angry waters croon again their age-long lullabies in the moonlight. Going thus can any sane man doubt that a greater than nature is here. Furthermore He did no greater violence to the laws of nature in His miracles than a man does to the law of his watch when he turns it backward to set it. He simply controlled the laws of nature and made them work His will for the beneficent end of self-revelation. In His control of the forces and processes of nature He demonstrated beyond doubt His supernatural status and thus revealed essential deity.

A third demonstration is seen in His control of the human soul and its conditions. This argument is at the same time an appeal to Christian experience and to the history of Christian phenomena. The story of His grasp on the human soul as related by the Evangelists in the Gospels is conclusive to any who will accept the testimony. You will see Him pit His deity and its fundamental call against all the deep-seated forces of the human soul which psychology knows and win in every field. Analyse some of these calls. He called men from their prejudices, He called them from their inherited walks and ways, He called them from the ways of great gain and profit, and He called men from their constitutional sin. Thus He conquered all the major forces known to the psychology of the natural. And this mastery is exhibited in the Acts of the Apostles, as exercised by the same voice. On down

to most recent days that same voice has the same power and works the same miracle of regeneration in men. Harold Begbie's "Twice Born Men" and other similar records of our own time together with every issue of the Christian press bring the same tidings. If this be not true we are justified in the ancient cynicism that "all men are liars." Even so, when you look into your own heart and remember the time when sin pressed you down with its measureless weight of guilt and you turned with simple faith to lay your hopeless burden on the hope-enkindling Christ and felt the renewing tides of a new life lift you into forgiven fellowship with the divine, you know that, whether anything else in all the world be true or not, "my Redeemer liveth." "By the Holy Ghost" men can say that Jesus is the Christ.

If that sort of thing can be done by any less than the power of God, why has not some other one done it? If Jesus be not the supernatural Christ He claims to be, but only a natural man with peculiar powers, why cannot twenty centuries of development and culture show another man who can do the same things? If He was simply the product of evolution then evolution so completely exhausted itself in producing Him that it has been going backward ever since—which, as I understand it, would be itself a miracle according to natural law.

In the fourth place, the fact of His resurrection proves His deity. This was the favorite argument of the apostles. Without going into it at any great length I submit to you that the bodily resurrection of Jesus is the best attested fact in history that is as much as a hundred years old. The spear in His heart with no surgical aid at hand shows that He did die, unquestionably. Joseph's new tomb was sealed upon Him and a watch set about it by the Roman Governor. The open tomb shows that He did actually come out. The hate and prejudice of the Jews prove that they did not open that tomb. The perjured witness of the

Roman soldiers proves that they did not open it. The surprise and doubts of the apostles prove that they did not open it. But it was open and empty. How can you account for that? And then, there were eye-witnesses to the number of more than five hundred who testified that the resurrected Christ walked among His disciples, being seen and handled by them. We have their testimony. There is no reasonable ground of doubt about it. Sight of Him could not have been a vision or dream, for dreams are never more than a rearrangement of facts and thoughts that already compose parts of the content of the mind. The disciples did not believe in the resurrection previous to the event, hence their fellowship with the risen Christ could not have been a vision or dream. Neither was it the fanatic visualization of a necessitous hope, for the walk to Emmaus reveals that they harbored no such hope and their fingers in His wounds forever deny that they were fanatics. Christian civilization, the Christian Sabbath, Christian churches and Christian experience all affirm in candid dogmatism the actual resurrection of the Christ. Only the most gullible crudeness of mental processes can really believe that Christian civilization is builded on a delusion, that the Sabbath was changed from the seventh day to the first day of the week to memorialize a mistake, that the Christian church continues to be the glowing memorial of a falsehood, or that Christian experience is the product of a lie however ingenuously propagated. I repeat it—the resurrection of Jesus is the best proved fact in history that is as much as a century old. There is no rational accounting for all the facts in the case except to receive the witness of those who were there, to the effect that on the morning of the third day God's mighty angels shook open the tomb and rocked the watchers to sleep while their Lord and ours arose with a smile to meet the new majestic dawn and calmly folded the discarded grave clothes up and laid them in the corner

of the tomb. He arose. Thank God He arose. And none but the Lord of life and death can conquer death, can bring life again from the sickly chalice of its pallid portals. Resurrection again demonstrates His deity.

I appeal once more to His teaching to prove His supernatural status. As all are bound to agree, the life teaching of a man will somehow connect with and grow out of his life learning. If Jesus was simply a man it is necessary to find in His early life and environment the seeds of His later doctrine. But consider some of His teachings against the background of His day and former days in the intellectual life of the people. He taught that God is love, that man should love his enemies, that we are brethren, that spiritual life is infinitely greater than material things. In none of these, save in the transcendence of the spiritual, was there any seed thought in His environment from which He could have learned in order to teach. Who knew that God was love save God Himself? How could any imagine that the correct social attitude toward strife was love for one's enemies? Whence came the idea of the brotherhood of man? Greek civilization, more brilliant and artistic than our own, never dreamed of such, and if it had He was not the product of Greek influence. Roman civilization, more compact and legally powerful than our own, had no such idea. And if it had Jesus was not a Roman. Hebrew civilization, more ethical and specifically righteous than our own, never imagined such things. And if it had Jesus repudiated the Hebrew civilization as a basis for life altogether and turned the thought of man into the channel of individualism as the hope of the race. Nowhere in all the many voices of literature, art, science, and government could such strains be heard. Jesus could not have been taught them by human tutelage because all the human tutors of His day were teaching other and different things. His divine doctrine of love in both earthly and heavenly relationships, and its

corollary of brotherhood, reveal a God and promise a man that is unique in the thought life of the race. The slowly emerging divinity of His teaching proves His supernaturalness.

The deity of Christ in the next place is proved best, in my own judgment, by an argument that is close akin to the argument from Christian experience, though it is not precisely the same. It is what I have called in my own thinking an argument from the spiritual potency of Jesus. The argument is based upon two things that are clearly true. First, the fact that Jesus Christ, being a mystical union of the human and divine, perfectly both yet something in addition to either, is a unique being. He is the head of a new race of beings. Himself a new creature not exactly as deity was before He joined Himself to man, and not exactly as man was before joined by deity, He begets beings in His own likeness and similar to Himself by the operation of the Holy Spirit. This is clearly seen in His statement of its necessity, "ye must be born again", and in the further revelation that "if any man be in Christ he is in a new creation." As He was the unique Son of God, so it was said of His followers, "ye are all the children of God by faith in Christ Jesus." Thus He became the second Adam. It lies in the realm of Christian experience that the amazing grace of God in Christ Jesus does really make this startling difference in the subject of such experience. This new race born again from above has some things in common with humanity and some things in common with deity. They are neither perfect nor absolute, but both, in the measure that the one modifies the other.

This result is unhesitatingly called in the Bible a new begetting, a new birth. And it is identified as resulting from the power of God in Christ Jesus. Christ is the agent who brings it about. Now this prepotency, this ability to beget in His own likeness, cannot be postulated

of any human power we know, or of any earthly power other than human, after the death of the agent of begetting. Eugenists in all departments of life understand the matter of potency and prepotency. Their science is laid in it. But in all creation there has never been yet suggested the possibility that any natural being could function in this manner after death. But nineteen hundred years after death the mighty power of God in Christ Jesus goes right on populating the earth with beings similar to Himself. This miracle needs explaining, surely, if He be not the Christ He claims to be.

We affirm that His effect upon the spiritual nature is not in the same category as the result of a powerful human personality through human influences. The fact that in all these years neither Milton, Shakespeare, Horace, nor Homer has ever produced another being similar to himself by the influence of his art or his personality, proves beyond any question that the effect of Christ upon human souls is not a normal human effect. It is a superhuman effect. It is such an effect as God would be bound to have should He have any at all in the direction of reproduction. Let me say also that this argument is not open to the criticism of being gnostic, because it does not affirm an ascending gradation of beings in a series eventuating in God at one end of the scale and man at the other. The Colossian letter explodes that theory completely. But the Colossian letter affirms, along with other parts of the Bible, that the inescapable necessity that "ye must be born again" is met in Jesus Christ, and that in the meeting of the demands of this necessity there does result a new creature in Christ Jesus.

Summarizing then, we have the deity of Christ proved by His sinlessness, His control of the powers and processes of nature, His teaching, His resurrection and what I have called His spiritual potency. His walk through life comports with His claims regarding Himself. He de-

clares in effect, many times. "I and the Father are one". If it be not so, we have no Saviour, no inspirer, no ethical leader, no Big Brother to the suffering race but a braggart and a liar who either does not know what he is talking about or is deliberately deceiving. Such a dilemma solves itself in the presence of Jesus of Nazareth. There never lived a man who could look Him straight in the eyes and stand in the presence of His simple dignity and measureless love and call Him an impostor. By such a majestic, unique, divine Christ is the story of the virgin birth followed up. The one proves the other—as the other proves the one. Can so-called rationalism deny His claim to deity? Or can it even deny the account of the virgin birth when that is followed up by such a being, such a life and such an effect on the race? If so, can it still be rational? Here I suggest that the guns of rationalism may be turned squarely upon the rationalists themselves. In making a fetish of natural law, they overlook the outstanding fact that billions of human fathers have joined with billions of human mothers in the history of the race, but in all the tides of time and cataracts of humanity the union of natural fathers and natural mothers has never yet produced a supernatural child. It is contrary to every natural law we know. But in Jesus Christ you have the supernatural Son of Man. It is proved by His birth and everything that followed in His life and ministry. Where did He come from? How do you account for Him? The only rational answer is the simple, beautiful and chaste story told by Matthew and Luke, that "He was conceived by the Holy Ghost and born of the Virgin Mary". "God with us"—the unique and supernatural Son of God who loved us and surrendered Himself in our stead.

And His sacrifice was not in vain. He does successfully save from sin and reproduce Himself in the spiritual lives of the regenerate. And the life within—the "Christ in you the hope of glory"—struggles ceaselessly for a normal expression. This purposeful expression directed

to the reproduction of the type is what constitutes the marvel of the missionary movement. Some such movement is so utterly logical and so profoundly necessary that we advance to its consideration with no feeling of jar or change in the flow of our thought.

It is logical because such a Christ as we have in the Bible must and will mould the business of His followers in a perfectly definite and characteristic manner, not less because of His unique effect upon our lives than because of His position of commanding sovereignty. If we recognize Him as God in the flesh, the resultant effect upon our lives is what history has described as personal Christianity, and the place we accord Him in our hearts and minds will be enthronement. His is the sovereignty of creatorship, of patriarchy, of personal submission, as well as the sovereignty of a glorious service.

This personal Christianity, as set forth and defined in the Scriptures, is clearly ethical as against ceremonial, in regard to its character; eschatological as against ontological in regard to its outlook; and service as against advantage, in regard to its method. Here, an ethical religion means one that is based upon an objective and authoritative standard of right, an eschatological religion means one that looks to a quality of life that utilizes every step of the road with reference to the things that shall remain at the end of the day, (instead of the ontological principle that despises the steps of the road, or makes a masquerade of them, in the interest of some supposititious joy to be discovered at the end of the day); and a religion of service means one that will not clamor for its rewards or be motivated by its advantages. In short, the Christianity of the Christ of the Bible is a religion that recognizes God's will as right, and utilizes every step of the long way to build the spiritual values that are known to be enduring through time and beyond the judgment, and gladly offers its total resources to do

His will because Christ wants it done as His estimate of the best possible service to man.

The struggling life within, as it expresses itself in normal ways, will express itself in a religion of authority, of revelation and of service. It will find in these its motive, its direction and its method of approach. The deity of Christ undergirds all three. No one of them can have any sureness of touch or democracy of result without His deity. If we drift from that in our missionary thought and life we drift indeed—with no rudder and no driving power. If we cling to that, missionary life and history we have a worthy motive, a dignified direction and a purposeful and powerful unity of method.

This point of view will mould missionary activity upon the principle of right versus wrong, with a certainty that is inescapable. The principle of advantage has been offered as a substitute for this. But missions upon the basis of advantage rapidly degenerates into a polite selfishness that sooner or later eschews spiritual ends and become either political—as empire builder—or economic—as business builder. The proudest edifices of commerce and of empire have followed the trail of the missionary sometimes but unless as simply a by-product of missions these same edifices have fallen in on their builders.

The principle of uplift has been offered as a substitute for missions built on the deity of Christ—and has been tried out. But missionary activity based upon the humanitarian principle of uplift fails both from the point of view of the worker and that of the object of his work. Humanitarianism holds no motive adequate to the relentless demands of self-surrender and self-immolation needed in missionary work, hence the worker must have a deeper motive than uplift or he will fall by the way. The heathen, who is the object upon whom rests the activities of missionary endeavor, has his own culture, his own civilization and his own standards, accepted for

ages. If missionary activity is no more than an uplift movement, it appeals to the cultured heathen as a vast impertinence. The effort to substitute our so-called Christian civilization for his quieter moods, instilled by age-long thought and introspection, has scant merit in his sight, for he has seen ours. He has seen our brazen, unclad, cigarette-smoking, wine-drinking and sensuously dancing civilization in its most highly credited gatherings and the sight has forever sealed the folly of a mission of uplift to dismal failure. On that basis the whole mission movement will soon be plunged downward to the plane of a debate upon the relative values of civilizations.

The principle of national or racial convenience and necessity has been offered as a substitute for missions built on the deity of Christ, and has made some headway. By this it is proposed to adapt Christianity to the needs and demands of the several ethnic or political groups and let the variations be determined by the group demand or by the logic of developments. This is a philosophy of missions with an exceedingly attractive and catchy terminology and it is difficult to answer its logic unless you reconstruct its premise. According to this principle an indigenous church has been platted for all the major groups of humanity, and all the inhibitions of comity have been invoked. But the principle is fallacious in that national and racial demands arise mainly in physical environment. Geography and politics and business are the basis of these group demands, and apparent group needs. At once, then our profoundest Christian impulse—the impulse to save another—is lifted from its soil of a conscious experience of salvation in the divine Christ and left to wither in the varying winds of commercial or political geography. An indigenous Christianity is a contradiction in terms. No more needs to be said of it in this audience.

And so, we come back to the point from which the voice of God has all the while been calling us. Since we

have the Christ of the clear gospel record, the facts of His life, death and ministry of salvation are utterly incongruous and illogical from any point of view except the point of view of the gospels, namely, that man is otherwise hopelessly lost in sin—not ignorance, disease or poverty, but sin—and Jesus Christ is God in the flesh, come to do for us that which no power but God's can do, save us from our sin. With such a Christ and such a mission we can stem the tides of criticism and defy the storms of adversity. We need fear no contrasts between civilizations nor falter before any groupal environments. Man, as man, in the bare factors of essential humanity, is the quest of the loving God who "set forth His Son to be the propitiation of our sins" and the sins of all the world as well. Wherever such a man is found Christians have a definite mission. No congresses are necessary and no committees required to define it. Christ, the unique Son of God, deity in humanity, has defined the task and commanded its performance. As He reincarnates Himself in the living terms of regenerated humanity He struggles toward the same goal that led His footsteps in Gallilee. This life within will justify us in using as He did, all legitimate means of approach and will produce still more glorious by-products, but always we must keep the by-products and the means of approach in their proper relation to the main thing.

Finally, then, we may summarize our philosophy of missions in a negative way by observing that if our Christ be not God and our business among the nations be not their salvation from sin, the missionary movement is little more than an impertinence and our representatives among alien civilizations are meddlers instead of missionaries. We may summarize it affirmatively by observing that if the deity of Christ is a fact and the implications of that stupendous fact are rightly understood, it is eternally right (not merely advantageous) that every Christian accept the sovereign command of God to go into all the

world, with all His word, and make disciples—believing, regenerated and devoted followers—of all nations. The means of our conveyance of this divine truth may be as varied, and comprise as broad a program, as the means of our own conveyance in reaching the people, but if we remain wise in heart and true to our divine Leader we must, with Paul, His greatest missionary, determine to know nothing for our message but this great Christ crucified to save from human sin.

CHRIST IN MAN-MAKING.

THE NORTON LECTURES AT THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY, 1923.

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LECTURE III.

CHRIST IN THE INDIVIDUAL WILL.

There are three sciences which contribute most to the theory of man-making. These are biology, sociology, and psychology. They are all modern products of the nineteenth century. Among the many contributions of biology is our considerable and growing body of knowledge concerning heredity. Likewise sociology has stressed the importance of the human *milieu*. And psychology has given us new knowledge of the individual. But there are overlappings in various ways, in that biology also stresses the significance of the environment of lower organisms, and their reactions to stimuli. Sociology too in studying the influence of customs and traditions on men does not omit individual variations and reactions. And there is a psychology of society as well as of the individual. Still, the primary emphases of these three sciences are on heredity, environment, and the individual mind, and their contributions are basic in understanding and controlling the forces of man-making.

We have seen that heredity provides our capacities, and that environment provides our opportunities. Both are indispensable. But of what avail are both in case the individual himself does not realize his capacities by taking advantage of his opportunities? What if he fails in self-realization through neglect of his privileges?

So we are to consider now the place of Christ in the individual as contributing to man-making.

In accordance with our previous plan of procedure we will refer first to the present-day thought about the individual, then to the teaching of Christ concerning the individual and finally to Himself as the full statue of individuality for every man, together with some practical suggestions.

What we term "the will" is an abstraction. Through analysis it can be thought of separately but it does not exist separately. Really it is the active aspect of consciousness. There are also intellectual and emotional aspects of consciousness. We might say the will is the reactive aspect of consciousness too, since we are to think of mind as existing and working only in relation to an environment of some kind, material or ideal.

Now this active and reactive aspect of consciousness is just what most distinguishes us as individuals from other individuals. It is itself the core of our individuality. It is what makes us characteristically what we are. It is what we stand for.

Of course we may also differ from others in our thoughts, and perhaps too in our feelings, if we could compare these, but notably do we express ourselves in our conduct as the outer manifestation of our conscious choices. Our thoughts and our feelings become effective in our acts. It is not what we think, nor how we feel, but what we do which finally makes us what we are. Of course what we do is the end-effect of our thinking and feeling. And also what we do affects the way in which we think and feel. The difference between our personality and our individuality is that our personality is the sum-total of us and our individuality is particularly the will of us.

Our previous discussions of heredity and environment have already necessarily implied individuality. The heredity of the new individual is the effect of the parental choices in mating. The opportunity of environment is

profitless without the will to use it. Thus human wills determine the use of present opportunity and the character of future capacity. From this standpoint the human will is of critical importance in determining human destiny. Yet, it is also to be allowed that our wills are themselves largely dependent on our inheritance and circumstance. So the three factors in man-making heredity, environment, and will, are three inseparables. Heredity, psychological and social, is from the past; opportunity's hour is the present; to conscious choice belongs the future. We may well question within ourselves which counts for most in man-making.

What the individual most needs and craves is creative self-expression. Societies may be judged by the status of the individuals in them. Primitive societies of men allow no individual variation. Ancient oriental societies were controlled by institutions, the family in China, caste in India, the priesthood in Egypt, in which the individual lost himself. In Sparta and Rome the individual was subjected to the claims of a militaristic state, in the one involuntarily, in the other voluntarily. In Athens in the fifth century B. C. under the influence of those free teachers, the Sophists, individuality was recognized, which, being new in the history of the world, naturally went to the extreme of individualism and license. The Hebrew prophets and He who fulfilled their prophecies released in human societies a recognition of individuality not inconsistent with social welfare, indeed an individuality finding itself by losing itself in service. Such abstract generalizations as these really require much illustration and elaboration.*

The present-day thought is probably inclined to underestimate on the whole the significance and importance of the individual. Our industrial order based on competition between employing agencies, whether or not

*Cf. my "*Idealism in Education*" pp. 96-115.

resulting in monopolies, has tended to buy labor as a commodity in the cheapest market, perhaps Southeastern Europe, or else to treat labor kindly as a prudent man considereth his beast, in either case not recognizing the primary claims of personality to self-expression. There are some striking new, though still isolated, experiments in establishing industrial republics. Some of our biologists, like Jacque Loeb, are reducing life to the chemistry of the colloids, and so becoming mechanists, in which of course individuality has no recognition. Perhaps the net effect of the influence of our inorganic sciences, physics and chemistry, on one's philosophy of life is, on the whole, materialistic. Our sociologists tend to lose the individual in the mass, so making the person a product instead of a producer. Our leading social psychologist, Dr. William MacDougall, teaches that there is a social mind as an entity over and above the individual mind, reminding us of mediaeval realism. Psychology is particularly the study of consciousness but even some of our psychologists, like Watson of Johns Hopkins, are turning to "behaviorism" which is a way of studying man objectively as a reacting organism endowed with a nervous system. In William James, psychology lost its soul as an essence distinct from the mind as "the stream of consciousness" and in present-day behaviorism psychology is losing its mind as distinct from the nervous system. The Freudians, too, with their psycho-analysis are tending to subject man to the unchecked cravings of a single instinct. The current neo-realistic philosophy concurs in behaviorism and assigns man and consciousness only a minor place in the universal scheme of things. The Marxian philosophy of economic determinism, its resulting class-consciousness, its war on the capitalistic order, and radical propaganda for communism and a dictatorship of the working-class proletariat likewise accept materialism and make the individual a puppet of social and economic conditions. Our pragmatic philosophy, the child of ideal-

ism, the antagonist of neo-realism, is the champion of individuality and freedom today, though its leading living American exponent, Dr. John Dewey, is becoming impregnated with the impersonality of behaviorism.* Meantime in our social and literary worlds, not inconsistently with our de-individualized science and philosophy, a riot of individualistic license in speech and conduct since the war has possessed the earth. We have the "youth movements" in Europe, and the "flappers" and "shifters" in America. In Japan, I notice, there is also a so-called "Institute of Civilization" for young girls, a first expression of the westward wave of flapperism.

And yet, despite all such tendencies and influences depreciative of self-controlled and self-directive individuality, of imperial and imperious will, our argument is that man in a measure makes himself. "Some have made themselves eunuchs," taught Jesus. Man is partly made by birth and partly made by conditions but he even so largely makes himself.

The proof? Even the views that tend to deny it, imply it. If I am told that heredity and environment alone make man, I am expected to accept the idea and be guided by it in *improving* heredity and environment. So I do count for something, of course. If I am told that economic determinism is the true philosophy, I am forthwith expected to become some kind of a socialist and work by peaceful or violent means to overthrow the existent economic order. So the individual *is an agent*, just because of the influences that come upon him. And to be an agent is to have a hand in one's own making. Let me quote the significant conclusion of the article on "The New Heredity" by Vernon Kellogg already referred to:

"The fate of plants, animals, and men is determined by heredity and environment. It takes the best of both to assure the best fate. Shall man, who has some power over his heredity and much power over his environment,

*Cf. his latest book "Human Nature and Social Conduct".

not use this knowledge and this power to give himself the best fate possible?"

Is it not striking? Here in two successive statements man's fate is first assigned to heredity and environment, and then in a measure *to himself* as having some power over both. "I am the master of my fate," sang Henley.

No, the trouble with man is not that he lacks will, at least not usually, there is such a thing as *abulia*, but that his will is not well trained.

Just as we must have good birth and good environment, so we must have good will. It is an acquisition of the individual during his life-time. It is not transmitted by physiological heredity to his descendants. Character is an acquisition not an endowment. As the first and second forces in man-making are eugenics and euthenics, so the third is what I have ventured to call *eunoia*, the good will. And to match the eugenist and euthenist, we have the good willist. (I will not call him the *eunoiac*!)

* * * *

At this point we turn to the teaching of Jesus concerning the individual and his will. And the first thing we note is his striking recognition of the individual. A man is of more value than many sparrows. A man is of more value than a sheep. The soul of man outweighs in profit the whole material world. Its exchange value is beyond price. The same Providence which marks the sparrow's fall numbers the hairs of the head. The one lost sheep is the object of the shepherd's tender care. The world of mankind is the object of the divine sacrificial love. There is joy in the heavenly presence over one repentant sinner. He used children as object lessons of the kingdom. He taught women as well as men and was a friend to women.

Under the influence of such teaching historic Christianity has first made a slave into "a brother beloved" and then helped to set him free. It has blessed childhood and emancipated womanhood. It has inspired relief from

famine and pestilence. And it is evangelizing the world in which the least is the brother of Christ. In His paradoxical teaching that the individual that loses his life in service finds it in completion and he that finds it in selfishness loses it in depletion, Jesus solved the race-long question of the place of the individual in society. The race has only to do as He says and the kingdom of God is here on earth. And in His teaching that man is the child of God, even when he is a prodigal, He makes the individual humble at the same time that He makes him great.

As regards the will of man the teaching of Jesus may be found in such passages as these:

"How oft would I have gathered you as a hen gathereth her brood at night and ye would not."

"Come unto me all ye that labor and are heavy laden." (Mt. 11:28).

"It is not the will of your Father in heaven that one of these little ones should perish." (Mt. 18:14).

"Woe unto that man by whom the Son of Man is betrayed." (Mt. 26:24).

"Ye will not come unto me that ye might have life." (Jno. 5:40).

And these also:

"All that the Father giveth me shall come unto me." (Jno. 6:37) i. e.—those who do not come are not given.

"No man can come unto me except the Father draw him." (Jno. 6:44) i. e. by attraction of divine love.

"For this cause (i. e. because of their past sin) they could not believe." (Jno. 12:39).

"And they shall all be taught of God. Every one that hath heard from the Father, and *hath learned*, cometh unto me."

"For this cause have I said unto you that no man can come unto me except it be given unto him of the Father."

"Without me ye can do nothing."

It takes a New Testament Greek scholar such as I am not to give a final interpretation of these passages. Read-

ing with a plain mind, the one set of passages, mainly from Matthew, emphasize human freedom, that is, man's power to shape his actions to take a hand in his own making. The other set of passages, mainly from John, emphasize divine determinism, that is, the influence of God on human action.

The two sets of passages taken together forbid us to deny that man is free to will and that at the same time the divine plan is being worked out. Otherwise stated, they permit us to affirm that both man and God influence human action.

From the metaphysical standpoint these two positions are reconcilable once we recognize that it is the will of God that man shall have a will of his own,* and that this will of man is solicited but not compelled by the divine leading. All who come are indeed drawn, but not all who are drawn come.

When we think behind the secondary causes of heredity, environment, and human will to the First Cause, it is true that all the factors of man-making are God's provisions and fulfill His purpose. In this sense it is a grander truth that God makes man than that man makes himself. The former is absolutely true, the latter is relatively true. Have I sufficiently confused you on this point?

Thus, in sum, the teaching of Jesus is that man can will but that he does not will apart from the divine influence.

But to Jesus man's freedom is not a philosophical or an academic matter; it is a practical issue. "If the son shall make you free, ye shall be free indeed. If ye abide in my word, then are ye truly my disciples, and ye shall know the truth and the truth shall make you free." These words were spoken "to those Jews which had believed him." It was a freedom from nationalism, from legal-

*Cf. my "Free Will and Human Responsibility".

ism, and from sin. It was a freedom to walk in the way of truth.

And this brings us to consider the relation of the Gospel to liberty. A part of the text of Christ's first sermon in Nazareth was "to set at liberty them that are bruised." The principle of liberty from old restraints is announced in the concrete practical words: "no one pours fresh wine into old wine-skins." And also in the paradoxical language: "let the dead bury their dead." The liberty of the spirit is likened to the wind that bloweth where it listeth. Once the will is made good, it is safe to do as one will.

The Gospel sets us free from many things. The Gospel sets us free from the spirit of revenge, even in its limited form of the *lex talionis*, requiring an eye and only an eye for an eye, a tooth for a tooth, a breach for a breach: "as he hath done so shall it be done to him." (Lev. XXIV:20) Instead our freedom is to resist evil not by evil but by good.

The Gospel sets us free from the ritual law, (not, I may add, as a new interpretation by Paul but as implied by Christ), such as the ceremonial washings and Sabbath observance. Instead our freedom consists in inner cleansing and the use of the Sabbath or the Lord's Day for any kind of good work. The Gospel sets us free from localized worship. We may worship in or out of Jerusalem, at any place. We are free to worship in spirit and in truth.

The Gospel sets us free from practical materialism and its attendant anxieties. Superfluities of possession are not a man's life. If a young man can't be free with his riches, he must free himself from them. We are to be free from undue anxiety concerning clothing, food and shelter. The missionary disciple must not depend on the "bread, wallet, or money" he might take with him. We are free to pursue the riches of the spirit.

The Gospel sets us free from the master-slave relationship, so that the master can gird himself, make his ser-

vants sit down to meat, and himself serve them, or himself wash their feet. We are free to treat man as man, not as class-bound.

The Gospel sets us free from restrictive social conventions, so that the poor, the lame, the blind may be invited who cannot repay again. The freedom of social intercourse with tax-gatherers and sinners practiced by Jesus startled the Pharisees. We are free to overstep social conventions in order to call sinners to repentance. The Gospel sets us free from limitations on intellectual inquiry. Jesus asked questions that required free thinking and independent judgment. E. g.; "Is it lawful to heal on the Sabbath day or not?" He was not restrained from reaching conclusions objectionable to the ecclesiastical hierarchy if His day. We are free according to His injunction to seek and to find.

The Gospel sets us free from the attitude of intolerance: "Forbid him not, for he that is not against us is for us." We are free to tolerate the worker whose goal is also ours—the casting out of demons—but whose religious fellowship is different.

These are suggestions of what St. Paul describes as the "glorious liberty of the children of God". This is the freedom wherewith the Son hath set us free. Is it not freedom indeed? Freedom from every undue restraint on individual life and self-expression, freedom to think, to love, to worship, and to serve. In such freedom man can contribute to his own making.

The sentiment of freedom is one of the dearest of mankind. Christ offers us this freedom of body, mind and spirit which historically has worked and is working itself out in political, industrial and social ways.

We conclude then on this point that the teachings of Jesus give the individual and his will all warranted and needed scope for man's own part in his own making.

* * * *

Let us turn to the third phase of our argument, viz, the

place of the will of Jesus in His own life who, refusing to subject Himself to the Rabbinism of His times, yet respected those who sat in Moses' seat and yielded himself unto God. We look to Him to see how conscious choice did operate.

Among the passages to have in mind are: "The Son of man came not to be ministered unto but to minister, and to give his life a ransom for many."

"He set his face stedfastly to go to Jerusalem."

"I seek not mine own will but the will of Him that sent me."

"I came down from heaven not to do mine own will, but the will of Him that sent me."

"Father, if it be possible, let this cup pass from me."

"Not as I will but as thou wilt."

Such passages indicate:

(1) That His will was free, "I seek", as a matter of choice.

(2) That His will was subordinated to the Divine Will in both action and endurance. "Our wills are ours to make them Thine", sang Tennyson.

(3) The implication that this subordination was at times at the cost of struggle.

(4) The implication that His human will was distinct from the Divine Will.

(5) That His will was resolute, fixed, unwavering.

(6) And that it was devoted to the ministry of man.

It was the will of Christ * that made His life a service and His death a sacrifice, and His birth, His environment, and His will all co-operating under God made Himself unique as son of man and son of God.

And we are to help make man into the image of this Christ, who is the image of God. The will of man is to be transformed, through renewal, into this heavenly pattern.

Now, just what are we to do that individual wills may be fashioned by Christ? Just what a Christian minister

*Cf. my "Jesus Our Standard" Chap. 3.

is commonly supposed to do. Some hold back from an eugenic and an euthenic Christianity. None hold back from a Christianity of good will, possessed by the individual, expressed toward all. But the edequate expression of the good will necessarily covers good birth and good opportunity.

Children are to be reared in the nurture and admonition of the Lord. They are to be regarded as Christ regarded them,—emblems of the Kingdom, models of conversion. They are not to be offended, made to stumble. At about twelve years of age, or within a few years thereafter, they are to be found about their Father's business, in their Father's house, hearing and asking questions. Their wills are to become fixed on the plane of spirituality and unselfishness, which we call "conversion". If the rearing has been truly Christian, the moment of conversion will hardly be marked.

They are to go about doing good, performing the works of light, growing in grace. Thus their wills are to be made social and effectual. Religious education is to have its perfect fruitage in them, which is the knowledge, love and sacrifice of God as revealed in Christ.

The will of a child is not to be broken. The power and influence of will must be suggested. Choices are to be allowed. Effort must be had. Right correction must not be omitted. Good habits of acting and thinking are to be inculcated. Prayer should be as natural as turning on the light when it is dark or as saying, "Thank you." Correct ideas of right and wrong, God, Christ, and the Church must be instilled. The lives of children are to be happy. One of the best, most saving things in life is the recollection of a happy childhood. Reverence is to be caught as an attitude from parents and teachers. Motives and incentives are to be increasingly otherward, and Godward, not selfward, intrinsic, not extrinsic; that is, right for right's sake, not for any material reward, is to be the ideal.

Thus we are to labor that all men may come into the measure of the stature of the fullness of Christ, knowing that Christ formed in us is our hope of glory.

* * * *

And so we come to the conclusion and the review of our argument of *Christ In Man-Making*.

God is bringing man through time into the likeness of His Son.

Science is man's account of how God works.

Creation is really creating and the process is still going—(If evolution as a theory should finally be triumphant, it will still be God's world and God's word.)

The forces of man-making are heredity, environment, and the will of the individual. Those are the methods of God in making man.

The teachings of Christ make birth eugenic, environment euthenic, and the will good.

The person of Christ reveals His heredity, environment, and will as co-operating to make Him our type and standard of man-making.

And so the teaching and person of Christ are, support, and illustrate the method and goal of man-making and race-improvement. He is the Savior of men.

In a temporal sense of the term this is race-redemption while still in the body; it is the earnest of the true spiritual redemption in the kingdom of blessed spirits outside the body.

Christ in Heredity, Christ in Environment, Christ in Will, and so Christ in Man-Making! "Ring in the Christ that is to be!" Shall we covenant together to put Christ in control of the present forces, known to science, which shape life? And so, use our own good will to co-operate in God's grand Redemptin of Man?

THE GOOD SAMARITAN AS A TEXT.

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A text is a nut to be cracked by the preacher, and its contents to be assayed by him and distributed to his congregation. It is a starting point for a sermon which must be true to the text by rising out of it without losing connection with it. This means work for the preacher, first to learn what the text says and second to see where it leads. In this understanding of the story of the Good Samaritan (Luke 10:25-37) it is here viewed as a text.

THIS STORY IS NOT A PARABLE.

I have designated it as a story. It is almost universally named a parable. This distinction between story and parable is the starting point of one's understanding of it as a text, for in this distinction is the spring of interpretation from which the preacher's stream of discourse should flow. I have never seen a printed list of the parables of Jesus which did not contain it. Sermons based on it usually deal with it under the parable definition of it and misinterpret it more or less under the impulse of this definition. To refuse its popular title and challenge the popular preaching based on it, as I am now doing, may seem to be presumptuous or erroneous or both. Therefore let us pause here long enough to get part of the ground for rejecting its usual title.

The original from which our word parable comes means primarily to place two things side by side. In rhetorical use this placing is for the purpose of comparison for illustration. In the New Testament it takes on an even more restricted character, being reined down to a more clearly defined course. Or to change the figure, it rises above all other veiled forms of expression, myth, fable, allegory. "Nor is it enough to say that those speci-

mens of the parable which are found in the records of Christ's ministry belong to the species; they may be said to constitute a species by themselves." Various definitions of a parable might be quoted, all of which fall short in some particular, including that one attributed to a somewhat mythical "little girl", who defined it as "an earthly story with a heavenly meaning", for some parables are not stories. Let us define a New Testament parable as a narrative or statement or adage or proverb, using earthly elements, material, intellectual or moral, sometimes separately and other times mingled, to set forth that which lies parallel, analogous, in the spiritual world. Or, to put it in another way, it is the employment of the laws and modes of the kingdoms of earth to illustrate the laws and modes of the Kingdom of Heaven. It always expresses something of the relations of men with God by their relations with each other or the world, or by the relations with each other of elements in the world with which men are familiar. This provides a wide range of applicability but not unlimited.

Consider the name briefly. Much of Luke is essentially parabolic as defined above but without the title. Wherever the contents of the passage or incident make the conditions there indicated, the interpretation may be parabolic. This is often the case in Luke. But when this is not evident we are restrained from assuming any passage to be a parable unless the name is attached. Likewise we are at liberty to use anything parabolically if the name is attached and are obliged to do so. Jesus quoted a proverb, calling it a parable, at Nazareth. This shows that He intended it to be interpreted parabolically. The translators of the King James version rendered it "proverb", possibly because they did not see the point now before us. This line of suggestion might be extended but I seek only to get the points involved into view clearly enough for the present purpose.

The story of the good Samaritan lacks every legiti-

mate claim to be treated as a parable. It deals totally with elements in the earthly, natural life. It nowhere gets beyond the position which Jesus put into His final word to the lawyer whose inquiry called out the story, which was, "Go thou and do likewise". That is, in the same or similar situation do the same or similar thing. Disregarding this open warning, what capers expositors and preachers have practiced with this story! Perhaps no incident in the Bible has been more distorted, made erroneous and ridiculous, than this one. In earlier times the "spiritualizing" interpreters, or misinterpreters, have cut a wide swath of error and absurdity. How much of that kind of abuse of a beautiful story, with its simpler and true meaning on its face, is still extant I know not, but presumably not as much as formerly though too much. However that may be, the title usually given it tends that way, for this title becomes a step-ladder on which the interpreter lifts his outlook higher than the story itself justifies. In this unbridled method of interpretation, the wounded traveler has been made to represent the world wounded by sin, or the gentile world, or the individual sinner or even Christ himself; and the Samaritan has been made to stand for various parties and persons, as well as Christ himself, with various absurd involutions of detail, all wrong. This wounded traveler is simply a wounded traveler, this priest and Levite are just priest and Levite, and this Samaritan is only a Samaritan; and the whole direct and immediate meaning is good neighborhood on the highway, or at most philanthropy in all natural relations. The widest and highest application of the story, viewed in its own light simply, is within the limits of the story itself.

WHAT IS THE "PLAIN, NATURAL MEANING?"

Having cautioned ourselves against running amuck in interpretation, we inquire, What is the plain and natural meaning of this story? We now need to consider the im-

mediate situation in which it was told. It appears at first sight, in the light of the immediate context, to be an incongruous intrusion by a crafty questioner with a fundamental religious bias. It has possibility of some connection with its immediate context by scrutiny of some more remote context, which will come later. But at the start this passage leaps into view without any introduction, obvious or obscure. It stands a solitary challenge in the ordinary light of what goes before it and comes after it, as seen later. This lawyer was a Jew, doubtless orthodox on that basis, and presumably not sympathetically disposed toward Jesus, if he is interpreted in the light of his class, which class had felt the sharp cutting of the Lord's critical references to it. He wished to know how to "inherit eternal life." Jesus met him where he stood, on the basis of Jewish law which he knew, and said, "What do you read in the law?" He replied correctly in relation both to God and neighbor, but he was not willing to stop there. He, "desiring to justify himself," asked for a definition of "neighbor". We might have fairly accused him of seeking evasion if Luke had not relieved us at this point by stating plainly the lawyer's motive in asking this question; he wished this definition as an aid in evasion. Then Jesus disposed of him with the Samaritan story and he disappears under the injunction to imitate that worthy person. If now this good neighbor had been labeled a Jew, or left unlabeled religiously, the whole teaching of the passage would have been left on a strictly Jewish basis. So left it would not have come to us with any authority as to our conduct. It would be one of the numerous indications in this Gospel of the close mingling of the spiritual with the natural in the Lord's teaching as well as example. Beyond this it seems to me the preacher could not go consistently, and he might use this story among many, in the Bible and out of it, touching the meaning of being a good neighbor.

If Jesus had intended this story to have a Christian

application with authority He might have said, "But one of My disciples", did what is ascribed to the Samaritan. This would have set up in the lawyer's mind a contrast quite impressive, though perhaps not as much so as that which was actually set there. Such contrast between samples of Jewish authority in the priest and Levite and one who had received the teaching of Jesus might not have been so shocking to the inquirer as that which was used. Why the Samaritan was used for this distinction opens an important problem if we wish to dig into the depths of the incident. Why was the sample of a good neighbor found in a Samaritan, with no distinction, official or other, except his goodness in this particular; and in extreme contrast with the priest and Levite, officials of distinction in Judaism and its religion? This question stands unrelieved, unanswered, by anything obvious in the text or its immediate context.

SAMARITAN SIDELIGHTS ON "THE GOOD SAMARITAN."

As we reflect we recall two instances earlier than this in both of which the Lord Jesus had come into contact with Samaritans in ways that certainly made a deep impression on Him concerning those people. One instance was comparatively early in His public life and was very gratifying to Him. The other was but a short time before the inquiring lawyer appeared and was deeply distressing to Him in its revelation of the defect of two prominent members of the Twelve.

1. One of the most remarkable experiences in the pilgrimage of the Master was that at Jacob's well, recorded in the fourth chapter of John's Gospel. To any one who has even a superficial knowledge of the long standing controversy between Jews and Samaritans, His conduct there and its consequences might raise a question of its accuracy, or at least fail to find its consistency. The intensity and stubbornness of that old rivalry between Jerusalem

and Sychar might seem to have made good reason why Jesus should have done as some Jews did who avoided entering the territory of the hateful and hated Samaritans or having any kind of dealings with them. But the fact is that, comparatively early in His ministry, He not only journeyed through Samaria, but He stopped at the famous well, apparently for only a nooning hour in His tedious journey. And when a Samaritan woman came for water, He carelessly disregarded several standard proprieties, social and religious, as understood by both parties to the controversy, and to the astonishment of both the woman and His disciples. The explanation partly at least was that she was sincerely and intelligently interested in the rivalry concerning the Messiah and His desire to enlighten her swept away whatever respect He may otherwise have had for the current scruples. His enlightening discourse was neither compromising nor flattering to her or her people. He exposed her personal deficiency and, of much deeper consequence, He repudiated their claims, declaring that salvation must come through the Jews. To crown it all He so announced Himself as the long expected Messiah that she was overswept by an irresistible impression that this claim was true. No indication appears that He even intimated to her that she should call the attention of her neighbors to Him; but she did, and the result became the most amazing item in the whole report of the event. The men hastened to see Him, believed His statement about Himself, induced Him to go into the town; and He remained there two days teaching and preaching, perhaps along the lines of prophecy and history, in such way that approximately the whole community abandoned its guardianship of the Samaritan claim, at this head center of it, accepted Him as the Messiah, Jew or no Jew, in a way that became a "revival" such as greeted Him nowhere else in His whole life. No Jewish community ever matched it. His teaching and healing course centered at Capernaum and immediate vicinity, with the result that later He denounced

those cities by the sea because of their self-seeking and unbelief, comparing them to their discredit with Sodom and similar centers of obdurate impenitence and spiritual stupidity or deadness. At Sychar, so far as appears, He did not heal or in any way physically help any one, nor did He say anything that they might construe as complimentary or flattering. But right there in Sychar He received a welcome that in its unanimity and its spirituality He never met in any other community. Questions arise here that we do not try to answer and could not answer if we should try. But the imagination may work as it will on the hold which this unique event took and held in the heart of Jesus and the light it cast on His sensitiveness of sympathy toward Samaritans; and each one may gather what he can for illuminating the introduction of one of that disparaged and hated people into His rebuke of the tricky Jewish lawyer.

2. The other contact of Jesus with Samaritans prior to His arrival in Jerusalem the last time, or substantially so, and which occurred before His conversation with the lawyer, is in Luke 9:51-56. In this journey He passed again through Samaria, and sent messengers ahead to secure entertainment. This was refused by a village of Samaritans on the ground that He was going toward Jerusalem. Those refusing thus showed themselves to be radically orthodox as against Jewish associations. Their action shows nothing unusual in those people at that time. But the response to it by James and John was glaringly surprising on the assumption that they had attained to a little of the mind of Jesus toward Samaritans, or any people for that matter. They proposed to Him to permit them, to empower them, to call fire from heaven and destroy the inhospitable people as Elijah had destroyed some in an earlier era. The Lord's reply to this savage suggestion indicates Him as tensely aroused to rebuke them. (This is evident in the King James version, but some modern versions make the response less severe,

this reduction being based on comparisons of manuscripts; but in the nature of the case, His rebuke must have been in the spirit of the strong protest.) We seem to be safe in thinking of Jesus at this juncture as painfully impressed, or deeply shocked by this blurted proposal from two men than whom no other should have known better at that time. It must have collided keenly with the memory of those joyful days which He had spent in Sychar. For these discourteous ones He had patient kindness in their error; and the normal effect in Him of this incident might naturally have been to set His thinking in the direction of a good word for Samaritans at the first fitting opportunity.

This understanding of the mind of the Lord at that time is sustained as we see a little deeper into it with the aid of the Gospel text. Between the report of the savagery of the apostles and that of the superiority of the good Samaritan but little space appears in Luke, and the other gospels add nothing. What was He thinking and doing in this brief period? The first fact appearing is that He was not seeking to enlist disciples but on the contrary was treating voluntary applicants for discipleship with indifference and discouragement if not aversion and contempt. Three such applicants, apparently sincere, are mentioned by Luke, 9:57-62, with the seeming result that all were rejected; and the terms of this rejection are peculiarly unsympathetic, if not severe or scornful. The mind of Christ toward men seeking association with Him was then repellent as perhaps nowhere else in His life. This involved that He was Himself peculiarly discouraged, if not disgusted, in relation to the failure and fall of the Twelve whom He had most diligently taught and abundantly empowered for service. They had not worthily responded but had deteriorated until they had sunk into an impotent and shameful debacle. The honors and powers bestowed on them had been perverted by their selfish ambitions, operating through their spiritual stu-

pidity and their assumptions of authority, paralyzing their belief in Jesus and loss of His confidence, until He had come into a profound depression concerning them and repulsion from them, which swept Him into aversion to trusting any more men.

But out of this sad situation He sought to escape by doing what is next recorded in the intermediate text which we are inspecting. He called out seventy men from the rank and file of the disciples and sent them into the field of evangelism. Heretofore the Twelve had been alone in this distinction of authorization and equipment. These new messengers in these particulars were not inferior to the apostles; but if any difference appears, as a closer scrutiny of the whole connection might show, they were more honored than their predecessors. Observe in addition that the Lord not only placed the seventy on an equality with the Twelve, but when they brought their jubilant report of success, He met them with a welcome beyond any that He had given to the apostles in like situation. What He said to them on their report was never matched anywhere in appreciation and jubilation. He speaks here as if He had been helped out of such depression as it seems to me He had been in; and into a delightful exaltation of spirit so extraordinary that, if manifested by any other man, we might characterize it as extravagant. (Luke 10:21-24).

Now the point sought, in this looking around for the Samaritan in the story on which we are seeking light, is this: The last thing in this intermediate text is almost the widest remove from the Samaritan story. The thought of Jesus was on a mountain top of triumph, exultation and prophetic vision wholly in the realm of gospel proclamation and spiritual prospect. The contrast in it between the "babes" to whom revelation is given and the wise in their own conceits, is between the seventy and the Twelve; the one group humble, faithful, successful; the

other, selfishly aspiring, practically failing and spiritually deteriorating.

If the suggestion should be made that when Luke brought this story in just here, with nothing indicating it immediately before or after it, his usual literary skill lapsed, we are advised to look a little deeper again for light in his method. We may discover that he sometimes may seem to repeat a point or an incident when really he has carried that point or incident in hand or mind under the surface and resumes it at the appropriate time. If this is accepted as a method of understanding him, then what he does here, is to offset openly the error of James and John, by rebuking it with this complimentary reference to a Samaritan whose spirit, according to his light, stands over against the spirit of the two apostles, floundering in their darkness, as noonday stands over against midnight. Then when He had dismissed the lawyer He was done with the story in its Jewish setting, without intimating any other, leaving it to work the rebuke for the disciples which was due and which they could understand and apply. Once more, it may be necessary to call attention to another habit of Jesus in Luke's portrait of Him; namely, to dispose of a question brought to Him on the Jewish or natural basis, and then indicate its applicability to His disciples, who had been present and heard the first use of it. This was His habit and presumably the apostles and other disciples had heard and could understand. However, on the assumption that the stupid apostles could not understand, then it is enough to say that He was not disposed to spend words on them at that time, and left them to their own reflections and time to bring them to a sharp realization of their sad state, which the full text of this Gospel in this vicinity shows they did.

LIMITATIONS ON THE SERMON BY THIS TEXT.

Taken now as a text, basis of a discourse consonant

with it, what doctrines may a preacher find in this Samaritan story, when freed from the parabolic perversions of it?

No discrimination in friendly conduct toward a suffering man on the ground of national or racial differences. The prevalent discriminations in such cases and on such grounds is wrong. It is wrong on natural grounds, common to all men. It repudiates the bed rock of human brotherhood resting on the fraternity of all men as creatures of the one Creator, for every one who believes in a Creator; and for those who do not believe in a Creator, then on the ground of humanity. The medical profession perhaps lead the world in conformity to this principle. But this Samaritan probably was not a doctor, and his example holds on all other men as well as doctors.

No discrimination likewise, and as thoroughly, on grounds of religious differences, speculative or practical. We may safely assume that this helpful "neighbor" was an orthodox Samaritan. He probably knew the history and contents of the old feud between the two peoples along racial and sensitive lines of differences; but whatever his convictions in this field, he threw them aside when he saw the suffering traveler. He treated the unfortunate Jew precisely as he would have treated a Samaritan in a similar situation, and he did this spontaneously, sympathetically, superlatively, in a way that has named him "neighbor" clearly according to the Lord's interpretation of the term, as well as that of the lawyer who was captured where he designed to evade.

These two preceding points flow into one and blend for their full significance in the doctrine of Religious Freedom. This is a wide and high doctrine when apprehended in its fulness. "The separation of church and state", which sometimes seems to be conceived as the whole of it, is only a fragment. It covers the whole ground and all grounds on which men stand. It covers the political field certainly, and it sweeps the social field

equally. It obliterates every line and token of the complex tangle of prides, prejudices and "piety" which cover the earth today with confusion. It knows no color line and no culture line. It scorns that petty patriotism which tinges all its humanities and principles with modifications at natural boundaries of separation, whatever they may be and however entrenched in laws, customs, strifes and spite, which trample on the flowers of charity and cloud the sky of love in all the earth. It does not ignore or minimize legitimate religious and social differences in their fields, but it unfolds them and circulates amid them, as the wind enfolds and circulates through the woods of all kinds of trees.

POSTSCRIPT.

Here we rest our inquiry concerning the limits of a sermon based on this text, viewed strictly and directly, first, within its Jewish limits; and, second, more freely, inferentially, accommodately, as venturing into Christian limits in applications. The first of these views seems to me to be beyond question. The second may be open to challenge. The search we have made of the remoter context has been in the interest of the preacher who wishes to interpret this text more broadly as Christian. How far this search has helped toward satisfaction to the reader I can only conjecture. Some preachers need no help in that direction. They go too far "under their own steam". They take a passage of Scripture as a motto, or as a pretext rather than a text, with little or no recognition of its right to be restricted within its proper limits, either in the name of rhetorical consistency or spiritual reason. My opinion is that when one wishes to preach a Christian sermon he should take a New Testament text. If he cannot find one there to fit his doctrine he would better file his doctrine for reconsideration; but with a New Testament text he can draw illustrations, and introduce diverse indi-

cations, and so forth, from the Old Testament and many other places. But the New Testament is the Christian's guide for living and is therefore the only logical source for authoritative preaching. And in the New Testament what Jesus said to the Jews on a Jewish basis is not properly available for distinctively Christian uses. The whole world is open for lectures and other forms of discourse; but a "sermon" is different.

THE INSIGNIFICANCE OF THE APOSTLE PAUL TO HIS OWN GENERATION.

BY W. T. WHITLEY, M.A., LL.D.

The Apostle Paul has inspired so many great leaders, like Augustine, Luther and Calvin, he is so well known to the Christian world by the unlimited circulation of his letters, that we do not often try to appraise the importance he bore in his own life-time. The man who wrote the Acts of the Apostles, with Paul one of its heroes, the man who gathered a dozen of his letters and published an edition of them for general reading, gave to Paul a great advantage which was only partly shared by Peter and John, and that after some delay. It may be worth while to estimate what Paul really had achieved by the time of his death, and how his own and the next generation regarded him.

EVANGELIST.

Consider his work as a traveling preacher. He began as a partner, junior to Barnabas, and almost at once outshone his senior, even in the native island of his colleague. We know in detail three tours he made, and many men reconstruct a fourth. We know the style of addresses he gave, in a synagogue, to rustics, to philosophers, and we know a dozen places where his work made lasting impression.

There are however, shadows as well as high lights. His friend Luke acknowledged that his work at Athens met with rather indifferent success; his own words to the Corinthians imply that he felt he had been on a wrong track before coming to them. The Thessalonians had evidently been impressed most with teaching about the imminent end of the age, and the coming of Christ as Judge; the Athenians heard a little philosophy, and then

the same truth as to Christ; but they smiled at the proof he offered—the resurrection. So he decided to concentrate on the person of Jesus Christ, and to emphasize not His future, but His past, the crucifixion. There was no inconsistency, but there had been no marked and sure finding of the message appropriate to new audiences.

There was one extremely serious drawback to his evangelistic work. He invariably excited the fierce hostility of the Jews, who not only opposed him and often drove him away, but even followed him up to stop him elsewhere. More than that, he excited the grave suspicion and the rivalry of other Christian evangelists, who regarded his message as incomplete or mistaken, so that they must rectify his work by supplement or correction. If today we found that a temperance speaker raised riots wherever he went, we would be inclined to say that he lacked tact; if we found that he was almost disowned by the Temperance Societies, it would not strengthen our support of him.

Paul's method of approach deserves notice. If there was a synagogue in any city, he always went there, welcomed an invitation to speak, and then preached Jesus as the Messiah. This was quite deliberate, his motto was—to the Jew first, and also to the Greek. Now the Jews always thought this unfair; to pose as orthodox, and to requite their trust by preaching heresy, to use them as a means of drawing off their sympathizers; thrice at least they disciplined him and scourged him openly. What should we think of an evangelist who in a Presbyterian pulpit should always lead the way to the Second Advent? of a missionary who preferred not to go to the heathen direct, but out of Methodists to elaborate Anglo-Catholics, and establish a new meeting next door to the original?

There was a second serious drawback; Paul was not a good comrade. He could not get on with Barnabas, he took only one journey with Silas. He was one of those many men who work best alone, or as a chief of an ador-

ing and obedient band. When we remember how Moody and Sankey fitted together, how Torrey and Alexander understood and co-operated, we may guess that with a true comrade, to whom much was given and from whom much was taken, the work of Paul would have been enhanced. Even on the terms he preferred, there were many disappointments. Mark was refused a second trial because he seemed to have flinched. Other helpers were tried, and hardly one seemed quite to fit. Paul picked younger men and trained them; yet one after another deserted him in his trouble, and what was worse, deserted the work. In his last letter, carried by a man sent to replace Timothy, who was showing himself unequal to his task, Paul turns for comfort to that very Mark whom he once judged so harshly.

STATESMAN.

Consider his general strategy. He had singular advantages, being at once a citizen of Tarsus, trained in Jerusalem, a Pharisee, a citizen of Rome. Some of these advantages he exploited well. He started his work at Tarsus; but apparently once again it proved that a prophet is without honour in his own town. He wished to work at Jerusalem, and was willing to build on his position as a Pharisee, just as a Mason might utilize the ties of his craft; but from such a course he was expressly headed off. His Roman citizenship came into play at Philippi and at Jerusalem. On the other hand, it is strange that he never pleaded it at Thessalonica, and that he allowed Felix to play fast and loose with him for years, when at any moment he might have appealed to Caesar, and have compelled a formulation of some indictment.

Consider not only his personal qualifications, but his choice of a field of work. He apparently chose first his native Anatolia and the coasts of the Aegean; they were the seats of age-long civilizations, which had leavened

the rest of the Mediterranean world. Within that area, he kept to the districts under direct Roman rule, leaving alone the Native States. Within those districts, he did not fritter his energies on villages, he went to minor towns only when driven out from large cities. He devoted himself to provincial capitals like Antioch-of-Pisidia, Thessalonica, Corinth, or to metropolises like Antioch and Ephesus. Here we have high statesmanship. More than that, he planned wider tours, to embrace Rome itself, and that Spain which was soon to furnish an Emperor.

In view of this, we should like to believe that he had considered the needs of Gaul with Lyons, of Africa with Carthage, of Egypt with Alexandria; and that he pondered over the vast number of Jews on the Euphrates. As he came to an agreement with the older apostles about the fields of work, it may be that these were already planned for.

We have some information as to his relation with other and older missionaries. He was invited to Antioch, and endeared himself to the church there; the ties seem to have strengthened. After that experience, there are phenomena of another kind. He deplored the behaviour of Peter there, and rebuked him openly. He resented the coming of visitors from Jerusalem to the churches in Galatia which were due to Barnabas of Jerusalem and himself. He regretted the results of work in Corinth by Peter and others from Jerusalem, though Silas of Jerusalem had been his colleague in that city. He went to Jerusalem and tried to get this following-up stopped.

Yet he was quite ready to build on other men's foundations. The work at Antioch was flourishing before he was asked to come and help. The work at Ephesus was planted by Priscilla and Aquila, and watered by Apollos, and nobody asked him to come and help increase it. Colossae and Laodicea had churches without a visit from him; but here indeed it is probable that these were due to his being at Ephesus, so that it was natural to send both

a letter, and a circular through the province. But Rome had been blessed with converts in the first month of Christian preaching, so that believers there were of longer standing than himself. Yet he wrote to them years afterwards that he intended to come and "impart to them some spiritual gift", a phrase hastily qualified, but not canceled. He paved the way for this visit by an elaborate exposition of his leading doctrines, evidently conscious that they were rather new to the Roman Christians, and needed some explanation. This treatise was dictated in the very city where he had contrasted himself as founder with later teachers. Suppose that Peter, who was the means of converting the original adherents at Rome, should write to that church: "Though I, or an angel from heaven, should preach unto you any gospel other than that which we at Jerusalem preached unto you, let him be Anathema", what reply would Paul make?

PASTOR.

The familiar maps of Paul's journeys easily obscure the fact that he was not constantly on the move, but that he resided continuously in four towns for several years as pastor. Tarsus, Antioch, Corinth, Ephesus, had the advantage of long supervision. Of Tarsus we know nothing. Antioch always loved and revered him. But Corinth almost broke his heart. And Ephesus, despite the tearful farewell of his friends, yielded also his bitterest enemies, who ended his evangelistic career and almost murdered him in the temple. And even the Ephesian church, as he foresaw, rapidly abandoned his teaching, could not be reclaimed by Timothy, and presently enthroned another man as leader, so that John all but obliterated the memory of Paul.

A pastor, as he wrote to the Ephesians, should be able to organize the church for service. Out of all his converts, we are aware of very few who did more than local service.

Luke is one star in his crown, perhaps Titus is another; but many pastors today can reckon more disciples whom they have attracted into the ministry.

He followed faithfully the scheme of work initiated by our Lord. He picked young men, took them with him to watch and to help, then detached them on special and temporary errands. But he tried to keep his own finger on everything, like an Augustus with his *legati*; he did not train up a successor to himself, nor did he devolve all responsibility on his pupils. His plan hardly won general approval. His own claim to supervision was not admitted by the very churches he had founded; his delegates and himself were sometimes flouted to the face. No one ever attempted to wield his mantle. It was a very different scheme that took shape within a century, even in his own district.

CORRESPONDENT.

Paul knew the value of the written word. In his Jewish days he had fortified himself with Jewish credentials to Damascus. In his Christian days he was quite ready to carry a letter from Jerusalem to Antioch, and when Silas accompanied him further, he raised no objection to Silas distributing that letter in his own churches. It was an easy step for him and Silas to send a joint letter of their own, in which there is a great deal of Silas, as distinct from Paul. And after that, he used the pen of a ready writer rather freely.

Yet he took less pains with his earlier letters than many a merchant today. They are colloquial, they abound in loose grammar, in halting sentences, in corrections. The first draft was apparently not revised, but either sent as it stood, or copied blindly. We know they were dictated, but they do not seem to have been read over and improved. Though he was aware that he was criticized for his language, he took no pains to profit by the criticisms and become a grammatical writer to grammati-

cal readers. He was content to say that the words were those which the Spirit gave him.

While the urgency of some occasions may palliate these facts in some earlier letters, yet later letters were received from prison, where there was plenty of time to read over and polish, to suppress, to elaborate, to simplify. One or two of these letters present new difficulties, with very involved sentences, and philosophy which with pains might have been presented in more lucid language.

His letters are most justly compared with the familiar notes on Egyptian papyri, and are contrasted with the cultured and polished product of Cicero's pen. But we cannot think that a golden treasure is enhanced by the rudeness of the earthen vessel; apples of gold deserve to be presented in baskets of silver. Nor was Paul ignorant of what could be done by attention to style, for he was a friend of Luke and Apollos.

RESULTS.

It would appear then that there were a few warts which a faithful painter might reproduce, knowing that the face would redeem them. Before the painter did take up the brush, let us see what Paul's work did seem to amount to. What was there to show at his death?

Antioch was partly to his credit, though he was not the founder. Galatia had been won, had been steadied through a danger, and had helped in his great collection. Macedonia was staunch. Crete was promising. But there were two important cities where he had laboured, Ephesus and Rome. All in Asia had abandoned him; Rome supplied no one to stand by him in his extremity. At this stage there was not much to single him out from the many who had done and were doing good work along every line he had adopted.

Take evangelism. The gospel had been planted throughout Palestine and Samaria before he was con-

verted. Damascus, Antioch, Phoenicia, Cyprus, had their communities of believing Jews before he was of any importance. Within a year of the crucifixion, the message was taken eastward beyond the Empire, to Parthia, Media, Elam and Mesopotamia; southward to Arabia, Egypt and Libya; westward to Crete; northward to Cappadocia, Pontus, Asia, Phrygia and Pamphylia. This work was followed up by travelling missionaries, and we know, even from the very book that tells so much about Paul, the names and fields of a few pioneers: Barnabas in Antioch, Cyprus and Galatia; Silas in Macedonia and Achaia; Priscilla and Aquila at Rome, Corinth and Ephesus; Apollos perhaps in Alexandria, certainly at Ephesus. Other provinces there were that Paul never entered, where anonymous preachers had established churches; for Peter wrote to those in Pontus, Cappadocia and Bithynia.

Paul was not the only statesman. The older apostles were accustomed to staff work, consultation and planning, deliberate visits of inspection, despatch of visitors with credentials, writing and circulation of general epistles.

There were other pastors of eminence. While Antioch had a committee, Jerusalem had James, Caesarea had Philip, Phillippi had Luke.

Other people could use the pen as well as he. Some of them dealt with topics that he did not touch. The *Revelation* fed the imagination of those who had been bred on the old apocalypses; the school of Jerusalem is represented by Silas, Matthew, Jude and Peter. Pithy proverbs such as he never coined came from the pen of James. He quite deliberately discarded the facts as to our Lord's earthly ministry from his oral preaching, and he refers to extremely few of them in his correspondence. But they were committed to writing by others, and two of these were his own friends, who thus practically dissented from his policy. Whereas he had with reluctance abstained from a ministry to Jews, which was forbidden to him, which he had agreed to relinquish to others, and

for which he was obviously handicapped, yet some one else wrote a short treatise for Hebrews in most persuasive and literary style, with a range of argument and illustration quite foreign to his Pharisaic training. And while Paul did recognize the enormous importance for the future of the Aegean provinces, and their school of thought, yet after his death other books were produced there by John precisely adapted to the need. He wrote not only an epistle or general treatise, indebted perhaps to Paul for its form, but also a Gospel which dealt again with those facts in the life of Christ which Paul had deliberately ignored; and he made these the text for that very up-to-date teaching which Paul saw was needed, but had developed from other sources.

In every way, therefore, Paul seemed to be just one of many good workers. He was not even regarded as the first among equals. The church at Jerusalem steadily spoke of Barnabas and Saul, even though his friend wrote of Paul and Barnabas. That church advised him on his last visit to adopt a certain course, and when he got into trouble as a consequence, it took no pains to extricate him. While we may wonder at this, and be inclined to blame them for ingratitude, we may surely infer that they did not regard him as so very important as that great endeavors should be made for his acquittal and freedom; They do not even seem to have held an all-night prayer-meeting as in the case of Peter.

Or take the author of *Hebrews*. He knew Timothy, and must have been aware of the existence of Timothy's former chief; but he does not so much as allude to Paul, whose death must have been recent. He does not allude to any of Paul's teaching; he has his own round of thought, quite different from that of Paul; he neither endorses it nor contradicts it, but is utterly independent. He does not think it necessary to explain that he uses familiar words in their ordinary sense, whereas Paul had specialized their meaning. He does not explain that the Law to

him was chiefly the ceremonial and ritual, while to Paul it had meant chiefly the moral. When he comes to the conclusion that the whole Law is perfectly obsolete in every respect, he does not mention that Paul by an utterly different argument has reached the same revolutionary result. Why should he quote Paul in any way?

Take Luke, who was a close personal friend of Paul. Did he regard himself as subordinate, a pawn to be moved about like Timothy? He held on at Phillipi, when Paul and Silas had to leave; he organized that church so well that it is the only one with which Paul had no fault to find, the only one which helped him, more than once. When he heard Paul expressly forbidden to go to Jerusalem, he expostulated with him for his disobedience. He never acknowledged that he was indebted to Paul for anything but his own conversion, not for any appointment, not for any suggestion to write. While Paul was in prison, he went his own way and did his own work, so that we have the Third Gospel. Like a loyal friend he went with him to Rome, and looked after him in prison there; but Paul does not write of him in the tone he uses about Mark and Tychicus, his lieutenants.

Thus in his lifetime Paul was just one among many. And what did men say when he died? Did any friend sing a dirge like David's over Jonathan? Did devout men follow him to his grave as with Stephen? The solitary fragment of allusion is that our brother Paul's letters are hard to understand; and no word of appreciation to balance that remark.

A NEW REPUTATION.

This last sentence does at least guide us to the up-growth of a new opinion. Paul's letters had been gathered and published. One man at least had the insight to recognize a Christian Cicero. He had gone round the Aegean, had found at Philippi and Thessalonica three

original letters, had extracted from the officials at Corinth their cento of Paul's letters to them, had secured from Tertius his draft of the great epistle to Rome with all its variant endings, had picked up in Crete a copy of the credentials to Titus, had obtained in Asia not only the circular, but the letter to Colossae and the note to Philemon; while the circular to Galatia had filtered down to the same region, and the credentials of Timothy were still available, with his letter of recall. There were at Philippi men, who, like Gaius and Sosthenes, were attached to Paul's memory and might pay for a small edition. A little souvenir was presently available which nearly fixed the number and even the order of these letters for future readers. No such personal tribute had yet been paid to any leader; he had won the affection of a man who had immortalized him.

More than that. There appeared a scholarly book, of the standard length, a sequel to one which was already circulating in literary coteries. Luke had enlarged and edited the memoirs of Jesus published by his young friend Mark; he now followed up this with a twin volume, whose heroes were Peter and Paul. There was probably a definite object in this book, to commend the new religion in Roman society circles. It was dedicated, like its predecessor, to a high official; it may even have been timed, the suggestion has been made, so as to influence public opinion in view of the trial of Paul. Undoubtedly Paul is to the front, and no such book had been written about any other Christian worker, though it afterwards served as model for a score of Acts of various missionaries.

To these two friends, if they be two and not one, Luke, the whole modern status of Paul is due. And, though it be not our present theme, to this initiative is due the idea of a New Testament.

Yet did Paul gain through these two publications any empire over the minds and deeds of men?

His scheme of government and administration withered away. Every Greek town had cherished its independence; every Greek church claimed the same, despite his words at Corinth. Emperors were curbing Greek civic independence and were organizing provinces; future emperors carried those methods into ecclesiastical circles; but no one lifted a voice for Pauline methods, which perished with their author.

Nor otherwise in the world of thought. He foresaw what was coming in Asia, but could not stem the tide. The Johannine literature arose there and while some appreciated the *Revelation*, others the Epistle and the Gospel, the Pauline thoughts were not appreciated. Men held his letters in their hands, they quoted them, they used their words, but the thoughts were far above them. Isolated sentences they knew, ideas they did not grasp. They commented on him, honoring him as a classic, and eliciting out of him, as out of the classics, thoughts that would have amazed or amused him. It was left, not to Jews of Jerusalem like Hegesippus, nor to a Greek Jew of his own district like Papias, nor to Greeks of Asia like Polycarp and Irenaeus, but to Africans like Tertullian and Augustine, to Europeans like Luther and Calvin, to discern both the majesty of the man and the depth of his teaching, then to give him a position that he gained neither in his life nor at his death.

BOOK REVIEWS.

I. BIBLICAL INTRODUCTION, ARCHAEOLOGY.

An Introduction to the Study of the Bible. By John Robert Van Pelt, Ph.D. George H. Doran, New York. 1923. 394 pages. \$2.00.

In order to have the deepest appreciation of the Bible there are several introductory matters essential. Of course, the Bible has a meaning and a message to those who have not acquainted themselves with these matters, but the glorious truths of this, the greatest of all books, can not be fully appreciated without intelligent information as to the nature of the Bible and how we got it as it is to-day.

In this new book Dr. Van Pelt has done a remarkable piece of work. The book is very comprehensive in its scope, and while it does not go into detail of all the subjects, the essential facts are given. The book is divided into six parts. The first division is a general survey of the nature of the Bible, how it got its name, a comparison with the other sacred books of the world. In the second part the author gives a splendid discussion on the origin, growth, early use and canon of the various books of the Bible. His third division is concerned with how we got our Bible as it is to-day. In parts three and four an excellent discussion of the Bible in the church and the world to-day is given. In the last part he gives some good general suggestions as how best to study the Bible.

The author speaks with authority on every subject. He gives in each instance the most important facts without the burden of detail. It is scholarly and thoroughly conservative. Its style is fresh and pleasing and not without charm. When one has read this book the Bible is a new book to him. It is the best book of this kind we have seen and we most heartily recommend its use to all teachers and preachers.

H. I. HESTER.

Tutankhamen and Egyptology. By Samuel A. B. Mercer, Ph.D., D.D., Professor of Semitic Languages and Egyptology in Trinity College, Toronto. Morehouse Publishing Co., Milwaukee, Wis. 1923. 100 pages. \$1.50 net.

In recent months the world has been greatly interested in the excavations in the Valley of the Kings in Egypt which have brought to light the tomb of Tutankhamen. Dr. Mercer's little book is an admirable account of the early part of the excavations. He states as the purpose of the book "to place into the hands of the general reader a brief and simple account of the first period of excavation of Tutankhamen's tomb, and a resume of Egyptian history up to and including the reign of Tutankhamen." He does just what he claims to do. It is not a book for experts, but the general reader will find it very interesting and instructive. His outline of Egyptian history is good, while the chapter on "Inscriptions in Tutankhamen's reign" is fresh and interesting. It is good to note that the author takes the sane and accepted view of the Pharaoh of the Exodus and does not try to make this now famous ruler the Pharaoh of the Exodus, as has been done by a good many recent writers. This little book should prove helpful to students of the Old Testament and Egyptology.

H. I. HESTER.

The Tomb of Tut-Ank-Amen. By Howard Carter and A. C. Mace. Geo. H. Doran Company, New York. 333 pages. \$5.00 net.

In this introductory volume by the discoverer of the tomb and the associate curator of the Metropolitan Museum of Art, New York, we find an account of the famous discovery in the Valley of the Kings. There is an extended biographical account of Tut-Ank-Amen and his queen, a history of the Valley of the Kings, a full record of the discovery of the tomb, and an account of the treasures found within. Over one hundred illustrations from photographs by Harry Burton of the Metropolitan Museum add to the interest and value of the book.

It is intensely interesting and much information is found that will prove worth while. We shall await with eager anticipation the second volume.

KYLE M. YATES.

The Meaning of the Old Testament according to Modern Scholarship. By Hugh Martin. Geo. H. Doran Company, New York. 1923. 166 pages. \$1.60 net.

The author does not claim for this book the place of an introduction to the Old Testament. It is rather a guide to the main results of modern scholarship. He has kept in mind those who know nothing about theology or Biblical scholarship. The Inspiration of the Bible; The Historical Books; The Law; The Prophets; The Psalms; The Wisdom Literature; The Book of Daniel; Some Old Testament Perplexities; Illustrative Bible Passages, are some of the outstanding subjects discussed.

We do not arrive at the same conclusions with the author in every particular, but we do appreciate his position and regard his contribution as a valuable one.

KYLE M. YATES.

II. OLD TESTAMENT: HISTORY, LANGUAGE, INTRODUCTION.

The Preacher's Old Testament. By Edward Mack, Professor of Hebrew and Old Testament, Union Theological Seminary. F. H. Revell Co., New York. 158 pages. \$1.25 net.

I want to ask every preacher who reads this to get this book and study it. It is seldom we find a book these days dealing with the Old Testament in such a pleasing way. He approaches the subject not only from the point of view of the expert research-worker and teacher, but from that of the preacher and pastor. He brings to his task ripe scholarship, a rich Christian experience and long contact with the problems of education in the ministry and the church. He takes the Old Testament as Jesus knew it and shows the wholesome, soul-satisfying nourishment which the modern prophet needs if he is to be faithful to his commission and declare the whole counsel of God. These lectures were delivered at Princeton in 1923 and President Stevenson speaks in the highest terms of their interest and value to the students. It is well worth studying.

KYLE M. YATES.

Old Testament History. By Ismar J. Peritz. The Abingdon Press, New York City. 336 pages. \$2.50 net.

This great work on Old Testament History is now in its fourth edition, so it is not worth while to go into an exhaustive review of the book. It is too well known to need an introduction. If the reader needs a comprehensive, scholarly history of this period with especial emphasis placed on the development of the background for Christianity, he cannot do better than to select this one.

We differ in many places from the author's conclusions and theories, but we must give him credit for a remarkably clear and concise presentation of the facts of the period.

KYLE M. YATES.

Old Testament Heroes of Faith. By Rev. Frank T. Lee. The Stratford Company, Boston.

The subjects treated are mainly in the nature of character studies. The style is simple and graphic and it will be easy for the readers to visualize the characters. He treats Abraham, Jacob, Joseph, Moses, Joshua, Gideon, Samuel, David, Elijah, Amos, Isaiah, Jeremiah, Nehemiah, Ruth, Esther, Jonah, and David.

KYLE M. YATES.

Prophecy and the Prophets. By Barnard C. Taylor. The Judson Press, Philadelphia. 143 pages. \$1.25 net.

Dr. Taylor has given us a book for the ordinary reader who seeks an introduction that will help to a clearer understanding of the Prophetic Scriptures. We find a discussion of the characteristic features of prophecy as a whole and then a discussion of the individual books. It is especially good in giving the historical background of the prophets message and in giving an outline of the course of thought.

KYLE M. YATES.

The Story of Job. By Rev. Minos Devine, M.A. The Macmillan Company, New York. 1923. 302 pages.

There is no claim made that this book is a commentary but rather "the sympathetic study of an experience." It is scholarly but not technical. The story is told for the general reader in a graphic way so that not only the incidents are brought to mind but definite pictures of the stages in the struggle are portrayed. There is a good synopsis of each book, an introduction and then the message of the book is presented clearly and forcefully.

The text used is that of the Revised Version which is embodied in a pleasing way in the story. Read this book and begin preaching from Job.

KYLE M. YATES.

III. NEW TESTAMENT: HISTORY, LANGUAGE, INTRODUCTION.

The Christ of the Logia. By A. T. Robertson, M.A., D.D., LL.D., Litt. D., Professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Ky. Nashville, Tenn, 1924, Sunday School Board of the Southern Baptist Convention. 247 pp. \$2.00 net.

Critical scholarship, and a good deal that passes spuriously for scholarship, has segmented the Bible into many documents, sources, editions. What a tribute to the influence and to the nature of the Bible, that so much learning and so many minds should be devoted to seeking out just how it was made, in every detail, or sometimes into proving that it was made just so and so and that therefore it ought not to have the influence that it has, or that it deserves more reverence than it has received. Surely never man spake like this Book, or men would never have paid so much heed to the speaking.

About the most hurtful attack on Jesus Christ and His influence with this modern age has been that of the critical analysts of the New Testament writings, especially of the Gospel records.

The hurt has been to the people whose confidence was shaken, and has been due to the ignorance of suspicion and fear engendered by half knowledge.

There are not a few critics who have had the anti-supernatural bias and who set themselves to use this method to undermine the New Testament testimony to the deity of our Lord. If they could get back of the theological Christ to the historical Jesus they were sure they should find just a great, good wonderful human brother who was a transcendent teacher of his brothers—the deity idea would be gone. Their theory was that the earliest disciples held their view and would support it once it was possible to get beyond the influence of Paul and find out just what the “earliest tradition” was. Hence much of the resultant analysis. All this search has made for much more intimate knowledge of the Gospels and of the documents through which they came into the form in which we have them, and thus much fresh and direct knowledge of the Christ Himself.

In these thirteen essays our unsurpassed scholar has followed the critics into all their analyses and faced them with the Christ of God, standing still in every fragment and every document, standing there not only manifesting His own consciousness of deity but impressing men also that here is the Son of God. Here He is in Mark and the Ur-Markus; in Luke and in Luke’s ‘many’ sources; in Matthew in its Greek form and in its Aramaic; in that earliest of all documents thus far known or guessed, the Logia. Hence the title of the volume, which begins with this beginning, but which goes all the way with the critical analysis and at each step pauses to point Him out and proclaim, ‘Behold the Man.’

Just such a meeting of the issue of critical attack on the deity of Jesus was needful and none could have come to the task with more ability and authority. That several of the essays have been printed before detracts nothing from the value of having them all in one collection, a collection which now covers the field. It will render great service to scholarly readers.

W. O. CARVER.

The Rise of Christianity. By F. O. Norton, Professor of New Testament Literature in Crozer Theological Seminary. 1924. The University of Chicago Press, Chicago. Pages 269. Price \$2.00.

The author of this interesting handbook has died since the volume appeared. He had not occupied the New Testament chair at Crozer but a few years, but was regarded as scholarly and a stimulating teacher. In this volume, which is designed as a guide for New Testament Study, the Virgin Birth of Jesus is ignored (p. 38) with no indication that his birth was out of the ordinary. The book avoids a distinct statement about the actual Resurrection of Jesus, but is positive that the disciples had a "conviction" of the Resurrection which revolutionized their attitude. Dr. Norton (p. 104) says that Jesus was non-committal about being the Son of God and refused to say so to the Sanhedrin. But Mark (14:62) expressly reports Jesus as saying: "I am". Dr. Norton puts Paul's death in 61 A.D., and denies the Pauline authorship of the Pastoral Epistles save part of 2 Timothy. The Johannine Epistles and Gospel (author unknown) about A.D. 100. 2 Peter he dates 130 A. D. and 1 Peter between 85 and 96 A. D. The death of Jesus "proves God's love for men" (p. 171). Jesus saves us "through His blood (i. e., his death) by bringing us from the bondage of slavery to the freedom of sonship" (p. 172.)

A. T. ROBERTSON.

Light from Ancient Letters. By Henry G. Meecham, B.D. 1923. The Macmillan Co., New York. Pages 189. Price \$2.80 net.

This is a most useful book for the student of the Greek New Testament who wants help for the idioms in the papyri that illustrate the New Testament idioms. If one has my *Grammar of the Greek New Testament in the Light of Historical Research*, which the author quotes on nearly every page, and Milligan's *Greek Papyri*, he will find explanations very interesting. They will be all the more so if he has also *Deissmann's Light from the Ancient East* and Moulton and Milligan's *Vocabulary of the New Testament, Illustrated from the Papyri, etc.* The ex-

planations of Mr. Meecham are brief, but clear and pertinent and really help the student who needs it. It is not so discursive as Milligan's *Here and There in the Greek Papyri*, but has much of the same charm, though more strictly grammatical and lexical.

A. T. ROBERTSON.

Jesus, Lover of Men. By Wilton Rix. 1924. George H. Doran Co., New York. Pages 151. Price \$1.50.

The author has read the Gospels with open heart and with an alert mind. He has drawn an impressionist picture of Christ in terse disconnected epigrams. He has some historical slips, and he only gives the human side of Christ. The total effect is good and stimulating to one used to the more perfunctory style of theological statement. Each sentence is a paragraph.

A. T. ROBERTSON.

Art Thou a King, Then? A Presentation of the Life of Our Lord Jesus Christ for To-day. By J. Parton Milum, B.Sc. 1923. George H. Doran Co., New York. Pages 158. Price \$1.25.

The author uses the claim of Jesus to be King as proof of his Messianic dignity and divine origin. It is a skilful piece of work and strikes into the heart of the mission of Christ though not covering everything. The book is written with spirit and with power.

A. T. ROBERTSON.

The Incarnate Glory. An Expository Study of the Gospel according to St. John. By Prof. William Manson, M.A., Toronto. 1923. The Pilgrim Press, Boston. Pages 250.

The author has written an able interpretation of the Fourth Gospel that is full of suggestiveness. He is inclined to doubt if the evangelist is himself the Beloved Disciple. But he believes that the special matter of the Fourth Gospel rests in whole or in

part on the testimony of an eye-witness. He does not attach as high a degree of historicity to it as to the Synoptic Gospels. Professor Manson's view of the Fourth Gospel is somewhat akin to that of Principal Garvie in *The Beloved Disciple*.

A. T. ROBERTSON.

The Centenary Translation of the New Testament. The Gospels. Translated by Helen Barrett Montgomery, A.M., D.H.L., LL.D. 1924. The American Baptist Publication Society, Philadelphia. Pages 308.

Of making translations there is no end and there ought not to be. There is no perfect translation and there will never be one. The occasion for this new and helpful rendering of the Gospels is the completion of the first hundred years of work of the American Baptist Publication Society. That is a notable event worth celebrating and the work of Dr. Montgomery gives dignity to the occasion. The book is printed in modern style with headings for the paragraphs and is on thin paper and of convenient size. May it find many readers.

A. T. ROBERTSON.

A Manual Greek Lexicon of the New Testament. By G. Abbott Smith, D.D., Professor of New Testament Literature in the Montreal Diocesan Theological College. Second edition. 1924. Charles Scribner's Sons, New York. Pages 512. Price \$6.00.

The fact that a second edition has become necessary shows that there is a real need for this book. It is fuller than Souter's Pocket Lexicon, but nothing like so full as Thayer's Greek English Lexicon of the New Testament. It seems uncertain whether Deissmann will ever finish his task and it will be a good while yet before Davis will have his magnum opus ready. Hence the work of Abbott Smith comes in handily.

A. T. ROBERTSON.

Problems of the New Testament Today. By R. H. Malden, M. A. 1923. The Oxford University Press. American Branch, New York. Pages 250. Price \$2.20.

The author has written a very careful and on the whole, well-balanced presentation of critical views to-day concerning the New Testament. He accepts the Virgin Birth as most likely true and holds to the actual Resurrection of Jesus. He accepts with some doubt the Johannine authorship of the Fourth Gospel and the genuineness of the Pastoral Epistles. But he is certain that both Jude and 2 Peter are not genuine. The book is calculated to be helpful to all who know how to read with discrimination.

A. T. ROBERTSON.

The New Testament. Text With Critical Apparatus. By Edward Nestle for British and Foreign Bible Society, London. 1923. Pages 666. Maps.

This is a very convenient and useful edition of the Greek New Testament. It can be had also in flexible cover and it is small enough for pocket size and has a good clean type and on thin white paper. It is a resultant text giving that where Tischendorf, Westcott and Hort, and B. Weiss agree on at least two of them. It has some variations in the notes. It was originally printed in 1904 and still finds frequent use.

A. T. ROBERTSON.

Ideals of the Early Church. The Religious Ideas of Acts. By W. M. Grant, M. A. 1923. The Pilgrim Press, Boston. Pages 192.

Here is a delightful study of the teaching in the Acts, fresh and forceful and fascinating. It would make an admirable class book for serious men and women who are eager to understand the story in the Acts. It is not exposition, but interpretation of great ideals.

A. T. ROBERTSON.

IV. THEOLOGY: PHILOSOPHY OF RELIGION, DOCTRINES, APOLOGETICS.

Christianity and Liberalism. By J. Gresham Machen, D.D., Assistant Professor of New Testament Literature and Exegesis in Princeton Theological Seminary. New York, 1924, The Macmillan Company. 189 pages.

Frankly this is not an easy book to review. This reviewer was on the other side of the world when the first edition appeared, somewhat more than a year ago. He has seen many reviews of it already. He had studied the author's significant volume of the *Origin of Paul's Religion*. He knew already in rather definite way what to expect in this volume when a copy of the second edition was placed in his hands. With the general doctrinal position and contentions of the Princeton Theological Seminary he is in spiritual accord, and Dr. Machen is a learned and vigorous exponent of that doctrinal position. Set in the midst of an environment seething with "Modernism" this Seminary has maintained its traditional attitude and doctrines with remarkable tenacity. That this had been possible without undue influence by way of reaction against what is regarded as utterly subversive error would be too much to expect, and one does not find this to be the fact. The chapters of this book were not originally written as parts of a whole, but at different times and for somewhat different immediate purposes. They have been brought together here without being sufficiently co-ordinated. The "Modernism" in mind in different of the essays, here combined as chapters of a book, was not always the same, with the result that the author, all unconsciously, is not at all times fighting the same enemy, and certainly he does not at all times fairly apprehend the opposition against which he is contending. One catches much more than mere glimpses of the 'man of straw' who falls to pieces under the herculean blows of a very earnest and able polemic, while the actual opponent is either missed entirely or hit only glancing and consequently ineffective blows. This is by no means always the case, for in much of the work the enemy

is fairly sighted and powerfully punished. The author has rightly been hailed as the great champion of scholarly orthodoxy; and his contention that Liberalism and Christianity are not two phases of one religion but essentially different religions is abundantly justified—so far as certain phases of modern Liberalism are concerned. One is tempted also to add, so far as certain phases and interpretations of historic Christianity are concerned. But that addition would be sure to be mistaken by some minds. Yet one may as well confess frankly that there are some legalistic, externally dogmatic interpretations of Christianity current to-day that are about as far from the Christianity of the Christ as were the legalistic interpretations of Judaism foreign to the Judaism of the Man of Nazareth. The pity of it is that some of the defenders of genuine Christianity seem unable, or else afraid for polemic consideration, to recognize this fact and to make the proper distinctions on both sides. One doughty champion of 'the Faith' recently declared that he would a thousand times rather see America under the domination of the Pope than under the sway of Modernism. One cannot think that a man can speak thus and have any very clear conception of the deeper issues of religion and of human welfare. Dr. Machen is not to be charged with any such extreme statement, and yet it certainly looks in that direction when he says (page 14) that the liberal "tyranny, supported as it is by a perverse technique (in the schools, i. e.) used as an instrument in destroying human souls, is certainly far more dangerous than the crude tyrannies of the past which, despite their weapons of fire and sword, permitted thought at least to be free." One does often feel that his interpretation of Christianity is far too external and too dependent on formal logic. One raises the question whether there may not be a rationalism of interpretation of an authoritative and 'infallible' Bible just as truly as there is a rationalism of definition of the Bible, and whether one may not be as dangerous to spiritual religion as the other. In the volume before us one finds himself repeatedly inquiring where is the author's faith in the Holy Spirit and where his recognition of the Spirit's functions and work. Much emphasis is laid on the Spirit

in the revelation and inspiration of the word in the original giving of the Bible. Some stress is given to the work of the Spirit in the Regeneration and Sanctification of the believer, interpreted in characteristically traditional fashion and with the emphasis on the doctrine rather than on the experience. Beyond, that, so far as this book goes he might reply if one asked him of the Holy Spirit, 'I had not so much as heard that there is a Holy Spirit.'

It is in the first two chapters that the author reveals most his basal positions and implications, and where he is at once most orthodox and least attractive, chapters entitled "Introduction" and "Doctrine". Indeed the whole book has in it no note of attraction. It is everywhere assumed that the lines are drawn for a final conflict and the spirit and phraseology of warfare dominate. One ought, therefore, in estimating the book, to get away from the idea of winning and saving that great group of young students and others who are in bewildered doubt in these controversial days, that group in whom the reviewer is primarily interested—and think of the work solely as an arsenal of argument for slaying the enemy. The author is fully convinced that "In the intellectual battle of the present day there can be no 'peace without victory'! one side or the other must win" (p 6); for "modern liberalism is not only a different religion from Christianity but belongs to a totally different class of religions" (p. 7). He holds that this liberalism is to "be criticised (1) on the ground that it is un-Christian and (2) on the ground that it is unscientific" (p. 7). It is "chiefly with the former line of criticism" that the work is concerned. Therein I may be permitted to think the strategy is bad. The people who need help need it mainly along the latter line. It appeals to emotion, sentiment and prejudice to argue that a view is un-Christian and that will hold well those who are fully convinced already that Christianity is true and established. But if anti-Christian views are also unscientific, to show that will convince the hesitant and make easy the way of the questioner. We need both lines.

Dr. Machen is very pessimistic. Ours is a degenerate age:

"great men are few or non-existent" and "there has been a general contracting of the area of personal life": "One may well ask what it is that made the men of past generations so great and the men of the present generation so small"; the "message of divine grace" is "almost forgotten now", while "current liberalism" is "now almost dominant in the church" (pp 15f).

Now I am a profound believer in doctrine. There can be no solid religion without it. Clear thinking and definite conviction mean doctrine; but I cannot think that Paul would approve Dr. Machen's contention about Paul, that "doctrine was the very basis of his life" (p. 21), and that "His primary interest was in Christian doctrine" (p. 26). Paul was the supreme expounder of doctrine just because his supreme interest was in the glory of God in Christ Jesus reconciling the world unto Himself. Personality and not dogma surely was first with the great apostle. Nor can I think of salvation in Paul's terminology in that external, quantitative way that seems to me to dominate this book. "If 'the Christian movement' only 'originated a few days after the death of Jesus of Nazareth' (p. 20), and if there can be no saving trust in Jesus' Person 'without acceptance of the message of His death and resurrection' (p. 44), what are we to say of those to whom Jesus declared forgiveness in His own ministry and of the very Apostles themselves?

Just here one meets a fundamental weakness of the system and the reasoning of this author, and of that great number of whom he is so able a type and exponent; namely his passion for exclusion and his abomination of the principle of inclusion. Where things are essentially exclusive let us not hesitate to stress the exclusion, but where there needs only a larger comprehension and a higher synthesis let us enlarge the border of our tent and increase the content of experience and creed. We may then leave the center the same and the supports unmoved; while we suffer both knowledge and experience to grow from more to more. But the positions of this book make every sort of credal change impossible. In spite of special pleading, defective reasoning, and a distressing pessimism, the positive positions of the book are mainly very sound and the exposures

of the weaknesses of the radical and unbelieving modernism very sharp and scathing. It would have helped to distinguish between rationalistic, anti-supernaturalism, and the effort to compass the world of modern science in one's range of vision and experience. This distinction is at best very hazy in this book.

When it comes to the present effort to make Christianity include the social life of mankind the author's treatment is pathetic. It shows no appreciation of the present wonderful opportunity and duty. It will not do to insist that the Gospel is *exclusively* good news "about something that has happened" (p. 121), for what, then becomes of the "good news of the kingdom", and of the assurances concerning that order wherein dwelleth righteousness? The source of Christianity and its power lead on to its undertaking. If what Jesus did were not an eternal something as well as a temporal happening it would have no infinite meaning. By all means let us found our faith and our work on the divine Christ of God, and on nothing else; let us insist ever that there can be no children of God apart from the redemption that is in Christ Jesus, but let us not lose sight of His undertaking to get the will of God done on earth. Surely there is no essential conflict between orthodoxy and the social task. And let us not be too sure that the whole trend of human history is an advertisement of the failure of His enterprise. There is much the matter with this age in which we live, but we shall not have to go all the way with our author when he is so certain that "Seventy-five years ago, Western civilization, despite inconsistencies, was still predominantly Christian; today it is predominantly pagan". Indeed, for Dr. Machen "Ancient Greece was pagan, but it was glorious, and the modern world has not even begun to equal its achievements" (p. 65). One must ask, what then is the use of our Christianity, after all, since Christianity is giving way before paganism and paganism is at the same time degenerating? We would like to say to such as the author of this book that our Christ is really and truly the living Son of God. He died for our sins according to the Scriptures and He was raised for our justification according to the Scriptures, and since He arose, He lives, and He

works and He will not fail nor be discouraged till He hath set righteousness in the earth. And we would commend to their troubled hearts the "doctrine" of the Holy Spirit, who is our "Comforter", the living Presence of the Christ in the life of the Church as it brings this Christ into the life of the world.

W. O. CARVER.

Belief In God. By Charles Gore, D.D., Formerly Bishop of Oxford. Charles Scribner's Sons, New York City. xiii—300 pages. \$2.25 net.

The purpose of this book, and the entire series of which it is part, is expressed by Bishop Gore in the following announcement: "I propose to issue an ordered and reasoned statement of my faith as a Christian, as far as may be without assumptions, or, as I call it, a "Reconstruction of Belief", in three volumes, of which this is the first, dealing respectively with Belief in God, Belief in Jesus Christ, and Belief in the Holy Spirit and the Church." The place which the author occupies in English thought, together with the present status in theological matters with particular reference to the subjects which he proposes to discuss, give special interest to the entire series. Perhaps Bishop Gore is not anticipating clear sailing altogether in the positions which he will advance, but in a word of warning says that "if the critics take notice of me and argue against my conclusions, I propose to issue a fourth supplementary volume of dissertations and discussions, in order to expand, buttress, or modify arguments or conclusions." The form of statement is divested of theological terms, as far as possible, and the appeal is directed to the ordinary educated reader. In a general way the argument is positive, not being concerned, except incidentally, in describing, or combatting, rival beliefs. It is also individual and is made after earnest reflection through a period of almost half-century. The nature of this individual statement carries with it the Bishop's pre-disposition toward a certain type of belief, though there is also shown his independence in refusing to accept ecclesiastical authority in place of the best judgments of his own reason. This latter characteristic

leads him frequently in the role of a free thinker. The book will demonstrate whether he is also a sane thinker on vital and absorbing things.

There is general agreement that the world is chaotic in the matter of religious beliefs. Traditional views have long since been rejected by the intellectuals in theology and the current dogmas of the contemporary oracles are accepted by many without serious questioning. Some of the causes of the breakdown of tradition are assigned: The effects of Darwinism in popular thought, the effects of Biblical criticism, the comparative study of religion, and the revolt of conscience against Calvinism. In addition to these there are more recent causes of unsettlement: Democracy in thought, individualism, modern psychology, the new religions, and the World War. The minister of the Christian religion stands at the parting of the ways. As its defender, its exponent, and the interpreter of its essential content, he is confronted by two questions which must be answered: Is belief in God at all possible and why? How much can we know or rationally believe about God? The book is an effort to assist the preacher in answering those questions.

As to the first,—“Fundamentally to disbelieve in God—to be an atheist—means, I suppose, that we see in the world of which we form a part no signs of anything corresponding to the mind or spirit or purpose which indisputably exist in man,—no signs of a universal spirit or reason with which we can hold communion, nothing but blind and unconscious force. And, conversely, what we mean by Theism or belief in God in its general form, is the recognition about us, within us and above us, of a universal and eternal reason or purpose, with which we can and ought to correspond”. In presenting the grounds for such a belief the author, while not departing from the usual methods of proof, sets forth in a very attractive way the following arguments for believing that the Universal Power is God: The presence of a universal reason or mind, ensouling nature, of which the mind or reason in us is the offspring; the argument from beauty both in the organic and inorganic realms; the argument from conscience which recognizes the presence of an authoritative and super-hu-

man law of righteousness and its peremptory claim to obedience. The plausibility of each of these proofs is championed in a masterful way. Finally, in answer to the first question, some current philosophical conceptions, especially Materialism and Idealism, are shown to be inadequate in their explanations of the world. Materialism stands helpless in the face of a world-order of spiritual qualities and values, and Subjective Idealism runs quickly into a form of pantheism where both God and Personality are swallowed up. Philosophy labors with difficulty in its searching to find out God. It carries us a little way, and then leaves us, disappointed and disheartened. We discover that He is, but not what He is. But the movement in us toward Him is shown to be met by a corresponding movement of God toward us in His self-revelation of satisfying fullness.

In answer to the second question the author is at his best. Given the postulate of an immanent and transcendent God, who is purposively dealing with men as free beings in all the exigencies of creation and who is acting under limitations self imposed as He deals with created intelligencies upon the plane of moral and spiritual values, the possibility of God's intervention in world affairs is shown to be not only reasonable and urgent but imperative. The narrative of the Old Testament is but the reflected glory of that act of God in entering the cosmic sphere for redemptive purposes which culminate in Jesus Christ. Through a unique race with a genius for religion and in it a unique line of prophets with a passion for God and truth, He ultimately gives the fullness of a unique revelation of Himself in His Son. The New Testament is the historical narrative of the fulfillment of that revelation. Though doubtful as to some of the alleged findings of Biblical Criticism and liberal in other, the author discusses in a most helpful way the question as to the authority of the Scriptures. The crux of the whole situation is in the assertion of the supernatural by the writers in the New Testament. The rationalists and the naturalists have relegated all to the common level of human understanding. In the opinion of Bishop Gore, miracles, when viewed in the light of God's love and purpose for men, are but interpositions of Himself for salva-

tion. Miracle is God's protest against the monstrous disorder of sin. "If a person will approach the Gospels without a dogmatic prejudice that miracles are incredible, he will find himself convinced that they actually occurred, and in particular that Jesus Christ was really raised from the dead the third day, really gave to His disciples the symbolic assurance of an ascension heavenward, and was really born of a virgin mother." The authority back of the prophets and of Jesus was the will of the Personal God in redeeming activity. His word is absolute for all men that He is and what He is. It is the highest kind of truth about God that any man can attain. It is more: it is the fellowship based upon an acquaintanceship with Him. Any human propositions which really ignore or contradict it are misleading and false. It is the orderly statement of a reasoning faith in God which issues in a faith most reasonable concerning Him who is the same yesterday, to-day, and forever.

J. MCKEE ADAMS.

A Student's Philosophy of Religion. By William Kelley Wright, Ph.D. The Macmillan Company, New York City. 472 pages. \$3.75 net.

Religion is a factor that has persisted in human history, profoundly influenced society in all ages, and because of its nature must be considered as an integral part of human life and experience. In the opinion of the author it has had its beginnings in the beliefs and practices of the lowest savages, and from these, with some degree of confidence, we can outline the gradual course of its evolution down to the present time. Such an outline is broadly presented in the following:

In *Part One* an endeavor is made "to trace the course and development of religion through human history, to find out what characteristics have always belonged to it and so appear to be essential; what characteristics have appeared only at times and which are presumably accidental to it; what are the laws that govern its development, and what influence it has had upon human events."

In *Part Two* there is a presentation of some things that psychologists have learned from a study of the religious experience of persons most of whom have lived in our times. From such facts there is deduced the nature of present religious experience, religious awakenings, prayer, and mystical states.

Thus acquainted with the facts of religion, in *Part Three* the author attempts to answer the fundamental question "Is religion true"? "Does it have a genuine place in a philosophical account of the world comparable with that of science? In successive chapters consideration is given to the following: whether the world can best be regarded as exclusively mechanical (a possibility obviously unfavorable to religion), or whether it is also in some respects purposive (a possibility that admits of the existence of God); what arguments philosophers now advance in favor of the existence of God, what they believe His nature to be, and what is His relation to evil, to the freedom of the will, and to human immortality."

From the above it is clear that the book is more than an inquiry into the validity of religion,—it is rather a compendium containing a variety of facts gathered from the fields of the history of religion, psychology of religion, comparative religion, and the philosophy of religion.

It is always proper for a student of religion to scrutinize the religious phenomena in an effort to set forth in orderly fashion its characteristics, to rationalize about its trustworthiness, and to determine its relative position as a factor in human development. But it is obvious that no philosophy of religion—the province of which is to set forth the idea of the value or validity of religion—can even approximate the importance of religion unless the system enunciated be adequate to explain the facts as known. Religion in its most intense form moves inward to the centre of human personality and not merely to an outward expression on a rationalistic basis. The validity of religion inheres in its reality. It cannot be explained away as if it were an appendix which human nature could doff or don at pleasure,—it is one of humanity's common denominators. If it strikes root in the ground of human nature it must be regarded as something

essential and not as a mere acquisition. Its explanation cannot therefore be set forth in terms of evolution but, deeper still, it has to be dealt with first in terms of involution. One must get behind the mere appearances of things religious to ascertain the realities of the things that abide. Religion has its cause, its process, and its end,—but in each of these distinctive spheres there is a unifying principle that is the expression of life.

The stream rises no higher than its source. Postulate religion on a naturalistic plane and there is little possibility of getting higher than the human. To conceive of religion as merely an endeavor to secure the conservation of socially recognized values is primarily to institute an inquiry into the effects of religion and not its cause. Religion has its values, but none inheres apart from the ultimate reality behind it. To the author, the idea of God is extremely nebulous. If one has no central conception which is at least reasonable and which is invested with a potentiality sufficient to explain, his leap toward the infinite will fall short of even that which is finite. With God as finite and limited there could hardly be expected either a philosophic world-view which is genuinely philosophical, or an appreciation of religion which is sincerely religious. As for things transcendental, they wear the livery of that which is of earth. Man gets only as much of immortality as he deserves and, since none deserves much, the best that we can hope is to be held in the mind of this finite God, in which our separate indentities will continue. The world is imperfect and growing and, with something finite in direction, the outcome is not at all certain. We can hardly suppose that the purposes of God are worked out in His own mind; doubtless they are becoming better organized and more perfected.

One should read this book because of its suggestibility if not its reliability. There is a wealth of material on the various aspects of the religious experience which can be used with great advantage. The book as a whole, however, furnishes a splendid illustration of how far one may travel in quest of the truth and still miss it.

J. MCKEE ADAMS.

The Birth and Growth of Religion, Being the Morse Lectures of 1922. By George Foot Moore, Professor of the History of Religion in Harvard University. New York, 1923, Charles Scribner's Sons. IX—178 pp. \$1.50 net.

With unquestioning acceptance of the theory of biological evolution of man through anthropoid ancestry and of historical evolution of man's social and personal life in accord with current theory, Professor Moore has, in these eight lectures on this Union Theological Seminary Foundation, given a very clear, lucidly stated interpretation of the Evolution of Religion.

One who holds that all these evolutionary theories are superficial and defective will find this work lacking as an account of the facts and will question many interpretations of the facts. Indeed the very lucidity of Dr. Moore's statements facilitates the detection of the points of weakness in the theory. All students of Religion will be under obligation to the distinguished lecturer for this fine outline of the results of his own long studies and of his careful coordinating of the results of the extensive investigation and reflection in the realm of religions in recent years.

Where most serious question of the soundness of the positions taken is in the first lecture, dealing with "Antecedents and Rudiments." Almost from the start one finds stated with dogmatic finality things which are open to serious question and difference even among the advanced evolutionary writers. In any case a scientific student ought by this time to deal cautiously with "primitive man" as an actual stage in human evolution. Thus far, in strictly scientific parlance, he is only a guess, an abstraction convenient for use by those objective historians who hate abstract ideas. To describe him in his psychology and his habits as if he represented the first stage of a steady rise in religious insight, experience, practice, and interpretation, is to indulge in speculation while ignoring much of the body of actual fact within the range of historical observation.

Dr. Moore lays down as the primary motive in religion self-preservation. He then goes on to elaborate the content of the idea of self-preservation until he makes it other, certainly far more, than this and then affirms: "With this understanding of

its implications and unfoldings we may say that self-preservation is the universal motive in religion." Surely this is an inadequate view and not supported by general approval of students of religion. "The universal motive" is much to say. The shallowness is exposed by its ultimate consequence, which Dr. Moore fully accepts, when he says that "if man were placed in a world where he was exposed to no strange perils and was un-faillingly able to satisfy all his needs and desires, he would find no occasion for religion." What is the use of such an impossible supposition and what does it amount to in this connection?

Another gratuitous, not to say absurd, assumption is: "The category of cause and effect does not exist in primitive psychology." Is not this quite contradicted when he writes just a few lines further on: "Nothing (for the primitive man) merely 'happens'; it is *done* by somebody or something." What is that but the very essence of cause and effect? Equally gratuitous and unpsychological is it to claim that the conduct of our ancestors was "unthinking."

So far from accepting the distinction between magic and animism, which is now growing in favor, this author makes magic to be of the very essence of primitive religion.

The Lectures follow on in an orderly way, "Souls and Spirits", "The Emergence of Gods", "Morals and Religion", "Religions of Higher Civilizations," "After Death," "Ways of Salvation", "Salvation: Religion and Philosophy."

There are many excellences in the work. It is too subjective. It recognizes the vital difference between the religions of personal revelation and others; as also it draws sharply the contrast between the death and resurrection of Jesus in Christian belief and the dying and rising gods of the mystery religions. On the principles of evolution there is no rational ground for these differences, if one is to regard them as having objective value, yet our author offers no explanation. On p. 172 he seems to understand *μυστήρια* to mean "sacraments" in Christianity. That is not the meaning in the New Testament, of course, but only the later interpretation of some of the Christian sects.

W. O. CARVER.

Where Evolution and Religion Meet. By John M. Coulter and Merle C. Coulter. The Macmillan Co., New York. 1924. 105 pages. \$1.25 net.

If one desires a very brief and very clear outline study of the evolution theory this volume will meet the need. The writers are frankly evolutionists. They are teachers in the department of Botany and Plant Genetics in the University of Chicago. In the second chapter the familiar arguments for accepting evolution are given. They are: First, the similarity of animal structures, including the evidence from comparative anatomy, from vestigial structures of adult bodies, and temporary vestigial structures of the developing embryo. Second, the evidence from the geologic record. This emphasizes the progressive character of the animal forms discovered in the successive layers of rock through the geologic ages. Third, the evidence from cultivated plants and domesticated animals. These are the main lines of evidence which modern evolutionists accept as establishing the fact of evolution.

In succeeding chapters the authors expound briefly and clearly the various efforts to explain what evolutionists regard as the fact of evolution. Chief among these is Lamarck's theory of use and disuse and the transmission of acquired traits, Darwin's doctrine of natural selection and the mutation theory of De Vries. Three other subordinate theories are briefly presented, orthogenesis, isolation and hybridization. The authors lean to the mutation theory but admit that the cause or causes of mutation are unknown. They caution the reader against the error of identifying evolution with Darwinism. They think that all the suggested explanations may contain some truth. But all of them combined do not explain evolution. Thus, with the great majority of modern biologists, these writers consider the evidence ample to justify the acceptance of evolution as a fact while admitting that the causes have not been traced.

The title of the book is "Where Evolution and Religion Meet." The authors assert that evolution and Christianity are in harmony, that evolutionists can be Christians because Christianity is a scientific religion. It is scientific because it seeks to produce character by appealing to the noblest impulse in man,

viz, unselfishness expressing itself in service. The religious function is universal in man and therefore valid like hunger or thirst. The problem is to discover the stimulus that will produce unselfishness. This is found in "love stimulating service." This is "the great contribution which Jesus made to religion." Along with the teaching that the master passion is love Jesus taught that God the Father is love, or "The Master passion that can develop the best that is in us" (pp. 104-105).

It is evident that this little volume was written with a very praiseworthy motive: to show that there is no conflict between evolution and Christianity. As such it betrays two defects which are characteristic of nearly all the current attempts emanating from biologists to reconcile Christianity and science. The first is it makes no effort to answer objections or meet the difficulties of anti-evolutionists. From the biologists standpoint, of course, such objections and such objectors are of slight importance. But as a practical matter they are of very great importance, and it would seem to be worth while to reckon with them when the biologist is trying to play the role of mediator. The second defect is that the authors first remake Christianity in the image of biology and then proceed to show that the two are in perfect harmony. Christianity exalts unselfishness and love, surely. But this by itself is not the Christian religion. It is the central truth in Christian ethics but it is not the central truth in Christianity as a religion. Union with God by faith in Christ is the central truth in the Christian religion. Love is a product of this union. You cannot get the effect without the cause, "Ye must be born again." Ethical ideals and ethical programs are fine. But motive power to realize them is humanity's great need. A railroad time table is valuable, because it tells you exactly the route between two cities. But no one ever rode from Louisville to Chicago on a time table. You need an engine to draw a train. Love, the greatest thing in the world—yes, perhaps—unless it be the life through Christ that produces love. And here we face the great fact of His deity, His atonement, His resurrection from the dead. You cannot define Christianity without recognizing the Christian causes. The proof of the statement is the New Testament.

E. Y. MULLINS.

Why I Believe in Religion. By Charles R. Brown. The Macmillan Co., New York, 1924. 175 pages.

These lectures are by the Dean of the Divinity School of Yale University. They were delivered as the first series on the Washington Gladden Foundation at the First Congregational Church, Columbus, Ohio. They are in a popular and readable style and cover six important topics as follows: Belief in God; The Person of Christ; The Power of Atonement; The Value of Prayer; The Use of the Bible; The Hope of the Future Life.

The author avows his belief in God for three reasons: First, he can explain the universe better thus than in other ways; second, the spiritual element in human nature demands it; third, because Jesus Christ believed in God. Under the last head the author digresses at length to disprove the idea of the Bible as an external authority in religion, and falls into the common fallacy of identifying the Protestant idea with the Catholic belief in an infallible pope. He argues that the conception of authority is inconsistent with the idea of individual interpretation of Scripture. If you use your own judgment there can be no authority. This is the current superficial modernist assumption. The truth is that our intelligence may be exercised in seeking and finding and using an external authority just as truly as in any other process. And that is exactly what the true Protestant does.

The reader is gratified to find that Dean Brown accepts the higher view of Christ's Person, apparently about the same as that held by evangelical Christians generally. He proceeds to cite many proofs of this higher view from the New Testament and this looks very much like making an "external authority" of the New Testament. In general the spirit of the book is good. It is not without a tinge, however, of that cock-sure-ness and contempt for opposing views which are so common among the "advanced" thinkers of the time. Referring to the view which recognizes the Virgin Birth based on prophecy as an important item of belief he says: "The men who know their right hands from their left, taking them by and large, have moved entirely away from that whole method" (p 36). It is easy to classify your

opponents as morons but in a phrase of the Dean this "does not get you anywhere."

The volume is quite readable. It takes the right side as to the Person of Christ which is fundamental. One of the best chapters is that on the Person of Christ. Therein it is shown that Christ was more than man, that he is the object of religious faith, that he is the supreme and sufficient revelation of God to man.

The last chapter in the book dealing with the future life presents quite forcibly the general arguments for immortality. It closes with a reference to the Christian movement and its relation to the resurrection of Christ. I suppose Dean Brown believes in the bodily resurrection of Christ. But he nowhere says so explicitly. He adopts the current phraseology of the many moderns who are afraid of offending their scientific confreres by being too explicit. He avers that "something occurred" which changed the "despairing and disbelieving" disciples into "radiant triumphant witnesses of the Resurrection." This reviewer assumes that the author means resurrection when he uses the word. But there is so much intellectual sleight of hand in the current use of the term, that one desires some other form of statement to make clear its meaning. Besides this there is a rather disparaging reference or two to the miracles of the New Testament. (p. 35) They are not denied but are regarded as of slight importance.

The chapter on the "Use of the Bible" is perhaps the least satisfactory one in the book. This is not because it points out many wrong ways of regarding the Bible, and dwells upon its progressive character as a revelation, but because it leaves no very clear constructive statement as to how we are to conceive of the Bible in relation to our spiritual life. The author clearly takes it as authoritative in some undefined sense, and yet inveighs against every mode of thought which would affirm the authority of the Scriptures. Modernism has done more to confuse the thinking of evangelicals at this point than at any other.

The volume is welcome and will help many because in the main it affirms at a time when we are flooded with books that deny the great central verities of our faith. E. Y. MULLINS.

The Ideals of Asceticism. By O. Hardman. The Macmillan Co., New York. 1924. 229 pages. \$2.00 net.

The word asceticism as used here is not to be taken in the narrow sense of severity to the body based on the theory that material things are evil. It means "the voluntary practice of renunciation, suffering and toil, for the deliverance and protection of the soul from defilement, etc." (p. 16). There is an interesting study of the practice of asceticism in non-Christian religions and an account of its rise in various forms in Christianity. It arose after the age of the early persecution when Christians were tempted to lives of ease. Protestantism, the author holds, has been wrong in its repudiation of asceticism, since in some of its forms it is quite consistent with Protestant principles (ch. II).

Asceticism in the Christian life is summed up in the one word cross-bearing, with all it implies of renunciation and sacrifice (p. 54). While Jesus was not an ascetic in the same sense as John the Baptist, since he freely mingled with the people and ate with them, yet in the deeper sense he was more ascetic than John. His renunciations, his toils, his sufferings, and particularly all that the cross implies, mark him as the greatest of ascetics. His cross is the guide and standard of our own asceticism as Christians (p. 66 ff).

Three phases of asceticism are discussed in separate chapters: That of the mystics seeking divine fellowship; that of those who hunger after righteousness; and the asceticism of those who would atone for sin. A very interesting review of the various forms of the asceticism of the mystics is given in Chapter IV. In Chapter V the disciplinary ideal or the struggle for righteousness is outlined, and in Chapter VI the sacrificial ideal—reparation for sins is discussed. These are exceedingly interesting chapters, sane, clear and illuminating. In the closing chapter there is a presentation of the influence of Christian asceticism upon social progress. In it the author insists upon the great value of Christian asceticism in destroying class feeling, removing antagonisms and uniting men in common social ends. He regards

fasting, almsgiving and prayer as the chief needs to-day. Perhaps this is too narrow a basis for the full operation of the principle. But this need not hinder the recognition of the value of the principle itself.

The title of this book may not appeal at first to the average Protestant mind. But it is an exceedingly timely and valuable discussion of a much neglected truth, a truth supremely needed in the present age of license, self-indulgence and jazz.

E. Y. MULLINS.

The Christian Doctrine of Peace. James Hastings, D.D. Charles Scribner's Sons, New York City; T. and T. Clark, Edinburgh. 300 pages. \$4.00 net.

One likes to believe that the desire of the nations is for peace. The world has seen enough of the monstrosities of war, and at the heart of its experience has pronounced most futile the appeal of inflamed spirits to "the arbitrament of the sword". In the wake of the world-war there has come the just estimate that if there is ever to be a way out of carnage and strife the point of departure must be from *within*. To speak of a *will-to-peace* or a *will-to-war* as a condition which produces peace or war is misleading. There is war since men are warlike; there is peace since men are peaceful. What men are the world becomes. The will is the function of the nature and as such it effects the mandates which the nature proclaims. The world will never become new in its loves, its aspirations, its righteousness, with its life pitched on a plane of nobility, until the deeper impulses of its peoples have been sounded and permeated with a new creative force that will produce new natures versus the old. No parliament of man, no federation of the nations can be either permanent or adequate which rests upon mere superficialities of convenience whether economic, socialistic, or moralistic. Utilitarianism cannot save nor can humanitarianism dissociated from the fountain-head where humanity finds its worth. Given the ideal of brotherhood, it resolves itself into a fleeting goal, a figment of the imagination unless it be anchored to the abiding quality of God's na-

ture which expresses His essential Fatherhood. Men were not brothers were He not Father.

The effect waits on the cause. We shall have brotherhood when the implications of Fatherhood have been honestly met. But what is potential for the race can be realized only by participation in that divine nature which, when it dies to self, begins to live for others. There is but one way to peace, whether as a concept it is applied to God in His relations to men or to men in their associations with one another, the cross,—the way to service.

Dr. Hastings has fully recognized this condition and the Christian Doctrine of Peace is properly unfolded and effectively. In seventeen gripping chapters, replete with sane observation, masterly analysis, and illustrative material which strikes the point, he sets forth Peace and War in all essential respects and advances his position as a Christian statesman. The volume is especially prepared for preachers who, in their ministry of reconciliation of the individual, are leading out into the new way that ends with "Thy Kingdom come" among men of good will because sons of Peace.

J. MCKEE ADAMS.

Seven Questions in Dispute. By William Jennings Bryan, Author of "In His Images", "Famous Figures of the Old Testament," etc. New York, 1924, Fleming H. Revell Company. 158 pp. \$1.25 net.

Mr. Bryan has greatly endeared himself to a great number of Christian people by the devotion in recent years of his great abilities as speaker and writer to the cause of Fundamentalism. He is especially popular with such as wish to see the Faith protected by legal processes, as he has devoted much energy to the use of his prestige and influence toward such legislation as would, in the judgment of its advocates, check and prevent the use, undeniable in many places, of the public systems of education for the dissemination and inculcation of anti-scriptural teaching about many things.

Mr. Bryan is one of the extreme, traditionalistic Fundamentalists, and his methods and materials are by no means adapted

to the satisfying of doubts in the minds of youth, nor to the successful refutation of the arguments of those who oppose the historic theology on scientific grounds. For the settled saints who wish to have the foundations sounded underneath their feet, not that they may feel secure for they have no uncertainty, but that they may glory in their security, Mr. Bryan is justly the idol of their hearts. He has also succeeded in compelling attention to the subject by some of the Modernist advocates in the schools who had before ignored all assaults on them and their teachings. He has done much to awaken popular interest in a matter about which the average man is slow to concern himself. The seven questions here reviewed are, The Inspiration of the Bible, Deity of Christ, Virgin Birth, Blood Atonement, Resurrection, Miracles of our Lord, and the Origin of Man.

The standpoint is the common one, with a large class, of grounding the entire argument on the inspiration and infallibility of the Bible. On a fly leaf, carrying also the title, is a triangle in which are inserted the words, "God, Christ, the Bible". One thinks that fault may be found with a large number of the Fundamentalists, that this is practically their Trinity. The Holy Spirit plays little part in their Christianity except at three points and there to be interpreted with too dogmatic a function. The current crisis in Christianity is serious, but one will gain confidence in the outcome if he can believe in the presence and experience the work of the Holy Spirit in the Church.

W. O. CARVER.

Quiet Talks About Simple Essentials and the Present World Outlook. By. S. D. Gordon, Author of "Quiet Talks on Power", "Quiet Talks on Prayer". New York, 1924, Fleming H. Revell Company. 199 pp. \$1.25.

It is a relief to turn from reading and reviewing a lot of books undertaking to deal with our religion and this proud modernism in a way that is designed to commend the up-to-date-ness of the authors, to a book that somehow breathes of the Spirit from the very first and right through. There is no mere goody-

goodyism, no lack of mental grasp and intellectual vigor. Readers of the Quiet Talks Series do not need this assurance. Yet there is such a reverent spirituality moving the mental order as carries a rest, and brings a conviction of something more than human. One grows tired of seeing God and Jesus Christ, as well as the Bible and all its teachings, constantly hauled before the glittering tribunal of "Modern Thought". Not at all to complain of intellectual testings, nor at all to plead for the slightest measure of obscurantism. Yet may one do well now and then to remind himself that not all that God is doing or has done or will do, can be measured by the transitory standards of one generation of humanity, a generation surpassing all others in boastfulness just when above all others it has demonstrated the insufficiency of human understanding.

So we turn to Gordon, and listen to that quaint drawl, which he has sanctified to the stirring of religious emotion while he bids the thinker to worship while he thinks, a drawl that every one who has heard the author inevitably catches up from memory while he reads the pages. Here we read of *The Book, The Man, The Break of Sin, The Man's Death, Personal Choice, Controversy—Good and Bad, Four Angles of World Vision, Two Other Outstanding Topics*. If we have read them before in *The Sunday School Times*, we shall not the less be glad to find them here in a book. It will be a good counterpoise for many a reader, this devout, homely set of homilies.

W. O. CARVER.

The Battle Over the Bible. Evolution Versus Creation. First, and Second, in the series of Fundamentalist—Modernist Debates between Rev. John Roach Straton, D.D., Pastor Calvary Baptist Church, New York, and Rev. Charles Francis Potter, M.A., S.T.M., Minister, West-side Unitarian Church, New York, N. Y. 1924. George H. Doran Co. Paper bound, fifty cents each.

The public is well acquainted with the fact that the two gentlemen named in the title pages are conducting a series of five public debates on questions at issue between "Modernists" and "Fundamentalists". Of the first two each man was awarded one

decision, as was practically inevitable from the wording of the propositions. Dr. Potter seems to have sensed this prejudgment of the decisions by the very form of statement, and in his preface to the second debate, which he lost, expresses the wish to share or witness a discussion of the really pertinent question of which theory is the more reasonable.

Opinions will differ as to the wisdom or worth of such debates. All who are interested will have the opportunity in these handy volumes to read the discussions, and many will be able to get better understanding of the positions of the opposing sides in a very wide-spread controversy. It ought to be kept in mind, however, that neither man is in any sense an official spokesman of a party. There are no such general parties with official creeds to be promulgated or defended. Some of the Modernists have been quick to repudiate Dr. Potter, as a spokesman, for their views. Dr. Straton was permitted, by agreement, to include some material in his printed address not used in the spoken discussion for lack of time. This will add to the value of the book.

W. O. CARVER.

The Lost Radiance of the Christian Religion. By L. P. Jacks, D.D. LL.D., D. Litt., Principal of Manchester College, Oxford. New York, 1924, George H. Doran Company. 46 pp. 75 cents, net.

The Essex Hall (London) Lecture here presented is in the finest spirit and style of this serious but buoyant optimist. Dr. Jacks is one of the most popular spokesman of the day and has nowhere spoken a more worthy word than this. It is a plea for light rather than control for men; of education rather than domination. This he thinks is in accord with the genius of Christianity, and that for the most part Christian leaders have missed the emphasis. One thinks that, from the standpoint of America, the author has exaggerated the seriousness and somberness of the atmosphere of Church and Chapel. No doubt in his England the pressure is more severe and the outcome more depressing. There is moreover too much of the entail of mediaeval conceptions of ritual and ceremonialism.

But in America not less than in Europe we need to learn more of the "joy of the Lord", and this book will be a help to this important end. And be it understood the plea is not for any shallow joy, but for that view of life and God and man that gave to Jesus the fine optimism that stimulated a great program and a glorious sacrifice in its interest. W. O. CARVER.

Synthetic Christianity. By Lynn Harold Hough. The Abingdon Press, New York and Cincinnati. 1923. 208 pp. \$1.50 net.

The Merrick Lectures, delivered at the Ohio Wesleyan University, 1923, are in the best style of Dr. Hough whose brilliant essays are eagerly read by a great circle of intelligent and responsive people.

We have here a popular handling of a group of serious subjects. In Christianity the Lecturer finds the harmonizing, unifying and exalting synthesis of all truth in the various desperate, conflicting and antagonistic systems of philosophy, ethics, aesthetics, sociology and religion. The author's plea in the first lecture for the synthetic mind is splendidly stated. There is need for such a mind. Over against it one may think of the 'either-or' mind. Surely the former is more truly the mind of the Christ and of the Christian, if only one makes it a constructive, progressive mind and not an attitude of compromising and indifferent complacency. Dr. Hough is a vital soul, with broad sympathies and eager of progress. He is an ideal exponent of the synthesis of Christianity. W. O. CARVER.

The Spirit in the New Testament. By Prof. E. F. Scott., M.A., D.D., Union Theological Seminary, New York. Pages 256. Price \$2.00 net.

Dr. Scott has written a very fresh and able discussion of a most important subject. He is a thorough scholar and is careful in his statements of disputed points. There is much of intellectual stimulus in Dr. Scott's studies and one finds a good deal of

protest against some of his conclusions. He denies that Paul identifies Christ and the Spirit in II. Cor. 3:17, but asserts that for practical purposes Paul did identify them. So in the Fourth Gospel he holds that the Spirit has become identical with the invisible Christ, a clear misunderstanding of John 14 to 16, in my opinion. He denies also that the New Testament writers attributed personality to the Spirit. He holds also that the Holy Spirit is conveyed by baptism and was personified and that Christ was conceived metaphysically. "When Christ and the Spirit were thus equated as divine Persons, the doctrine of the Trinity evolved itself, almost of its own accord" (p. 233). But this is outside of the New Testament. Trinitarianism, according to Prof. Scott, is due to the mistake of attributing personality to the Spirit.

A. T. ROBERTSON.

The Virgin Birth. By Frederic Palmer, D.D., of Harvard University. 1924. The Macmillan Co., New York. Pages 56. Price 75 cents.

This volume belongs to the series called Little Books on Religion. Dr. Palmer makes light of the evidence in the New Testament for the Virgin Birth of Jesus and treats the matter as unimportant. He claims to write in a dispassionate and scientific spirit, but he is unfair in his interpretation of many passages which he claims disprove the Virgin Birth.

A. T. ROBERTSON.

The Religion of Jesus and the Faith of Paul. The Selby Oak Lectures. By Prof. Adolph Deissmann, D.D., translated by W. E. Wilson, B. D. 1923. George H. Doran Co., New York. Pages 287. Price \$2.00 net.

Dr. Deissmann is a man of superb scholarship and of fine Christian spirit. He delivered these lectures to the Selby Oak Colleges of Birmingham, England. There are two parts to the volume. Part I is Communion with God in the Experience of Jesus. Part II is Communion with Christ in the Experience of Paul. Dr. Deissmann approaches the study of the religion of

Jesus with sympathy and understanding. However, I think that he undervalues the importance of the Messianic consciousness of Jesus. Dr. Deissmann holds to that clearly, but considers it of minor importance. Important as this contribution is, it is clear that it is only one side of the truth about the Person of Christ. Jesus is our example in His religious life but He is far more. He is the Son of God, the Revealer of the Father, the Saviour from sin.

A. T. ROBERTSON.

The Faith of St. Paul. A Study of St. Paul as the Interpreter of Jesus. By D. M. Ross, D.D. 1923. The Pilgrim Press, Boston. Pages 237.

Dr. Ross is a Pauline enthusiast, as I am. He scouts the notion that Paul has perverted the Christianity of Christ. He wants to go back to Christ, but to go back with Paul, not without him. Dr. Ross maintains, as I have done in my *Paul the Interpreter of Christ*, that Paul is the best interpreter of Christ, not the worst. He agrees with Matthew Arnold that the reign of Paul has just begun instead of being over. If one is in need of stimulus about Paul, he will find it in this delightful picture of Paul's conception of Christ.

A. T. ROBERTSON.

Orthodox Christianity versus Modernism. By William Jennings Bryan, Author of "In His Image." Fleming H. Revell Company, New York, 1923. Manila. 48 pp. 35 cents.

This booklet has two Parts: I. The Fundamentals, reprinted from the Forum is "a defense of the position taken by the Presbyterian General Assembly at its last session (May 1923)"; II. Science versus Evolution is the "Abstract of an address delivered at Charleston, West Virginia, before the State Legislature, April 13, 1923," in the interest of the campaign to prevent the teaching of "Evolution" in the public schools.

The many who glory in Mr. Bryan's crusade in this warfare on Modernism can now get his arguments in convenient, cheap form. It is perhaps useless to suggest this to others.

W. O. CARVER.

V. MISSIONS: HISTORY, INTERPRETATION.

The Winning of the Far East. A Study of the Christian Movement in China, Korea and Japan. By Sidney L. Gulick, Secretary of the Commission on International Justice and Goodwill, Federal Council of the Churches of Christ in America, Secretary on Oriental Relations of the American Council of the World Alliance for International Friendship through the Churches. New York, 1923, George H. Doran Company. 185 pp. \$1.35 net.

This work is in the nature of a report of a tour of something like nine months in the Orient made by Dr. Gulick in his official capacity in 1923. He is well-known as an enthusiast for world-peace and as an ardent defender and protagonist of the Japanese. His whole life experience tends to fit him for the functions he is now filling.

One does not need to travel in these countries to know that "The Far East is seething with the ferment of new life," but such travels do greatly help one to feel this, for "No thoughtful traveler can visit these countries and escape the contagion of these soul-stirring problems" that this new life presents and without realizing that "They have most intimate relations with the problem of world wars and world peace; with the Christian program for a warless world; and also with the Christian movement in these lands."

While one finds less of interpretation and of analytical discussion of these problems than would have been expected, still the very fact that one gets here rather a sort of annotated itinerary and diary of Dr. Gulick's journeys leaves an impression on the reader which he is then free to analyze and interpret for himself. He knows where the "Messenger of American Churches" went, whom he saw, what he said and what was said to him. Thus one has materials for reflection and for guidance.

The longest chapter is occupied with a good story of the earthquake of September 1 last year.

The appendices are mostly composed of matter well reported to the Administrative Committee to whom Dr. Gulick was responsible but have no great interest for most readers.

Chapters dealing with "Significant Movements" in each of the three countries give in quick review, in short paragraphs, most interesting and informing statements of outstanding facts that are factors in the remaking of the East and of the world.

A brief chapter of "Final Impressions and Convictions" has valuable suggestions, even if one cannot follow the author's passionate enthusiasm for the "Church of China" and his disappointment that the "Church of Japan" has yet "hardly" come to "unified self-consciousness." There are some of us who deplore the strong tendency and extensive able effort to force a union that means the organic control of all Christians by central government. It looks as if the fight for free congregationism, so of the essence of the New Testament teaching and so of the genius of Christianity, may have to be made again in the Eastern countries, even as it had to be made for three centuries in the West and while it is still far from being won in Europe. It seems a pity for foreigners to be seeking so assiduously to fasten this centralizing system on the as yet undeveloped and inexperienced Christians of missionary lands. One does not question the motives, but we must deplore the end and some of the methods. Nor is this position to be interpreted as opposing all wise co-operation for most effective Christian influence and progress. The unionists make co-operation very difficult.

W. O. CARVER.

The Semitic Religions—Hebrew, Jewish, Christian, Moslem. The Twenty-second Series of Croall Lectures. By David M. Kay, D.S.O., D.D., Regius Professor of Hebrew and Oriental Languages in St. Mary's College, University of St. Andrews. Edinburgh: T. & T. Clark. New York: Charles Scribner's Sons. 1923. 208 pages. \$2.50.

With much study and reflection these lectures have been prepared. Their viewpoint is quite "Modern" but there is great reverence for religion and a deep conviction of its importance, its inevitable necessity for the progress of men and of the human race. The author has no question that it is to "the Semitic religions" that men eager for peace and righteousness must look.

He links up the stages of Old Testament Religion—Hebrew and Jewish which for him are truly two—with Christianity and Islam as all of a common type. They are all monotheistic in different degrees and from their different viewpoints. He offers no apology or explanation for classing Christianity thus. It does not appear in the course of treatment that there will be any question of this method.

His reason for placing Mohammedanism last in the series was probably chronological yet from the appraisalment one might easily conclude that the latest is also the highest. His emphasis on the virtues and merits of Mohammedanism is certainly open to the charge of blindness to defects and partiality for virtues and positive values. Comparisons are always at the expense of the Christian system. He classifies Mohammed, whose sins he wholly ignores, with Moses, Amos, Ezekiel, Isaiah and Paul without the slightest question or distinction. One is glad to see that he leaves the Christ out of the list; and where he gives us a brief outline of Jesus his superior qualities are recognized.

The handling of the Old Testament and the history of the Hebrews is along the lines of the modern analytical criticism accepted with rare mention of any other view. When mention is made of different views it is by way of disparagement of them as discredited ideas of unenlightened times.

The plea for these religions to work, and to work together, for the spiritual progress of humanity is earnest and shows much insight into the deep needs of men and the vital forces that must meet the needs.

W. O. CARVER.

China in the Family of Nations. By Henry T. Hodgkin, M.A., M.B., Secretary of the National Christian Council of China. New York, 1923, George H. Doran Company. 267 pp. \$2.00 net.

Dr. Hodgkin has the equipment of a thorough training, a statesmanlike outlook, experience as missionary in China and a thoroughly human heart, that is to say, a genuine Christian sympathy.

Except incidentally the author does not here undertake to

give any general description of China, geographical, historical, racial, social or economic. The work sticks closely by its subject, interpreting it, however, in a large way. The work is singularly free from personal bias and from any national prejudices. A world citizen in the best sense, a human Christian with great insight becomes no blind champion of a people grossly mistreated by the world's "Powers" (abominable term), and yet not without serious defects in social, political and personal spheres; but he does become the reasonable champion of the rights of a people for the moment weak, but potentially a great factor in the world's international life.

I am often saying—and for many years—that before this century is done China is to be one of the chief national factors in the life of humanity. But before this, if the world is to live, there must be a new nationalism and a new internationalism. It must be a real "family" of nations that share in the world's living. This book helps greatly to see how important all this is and the lines along which alone it can be secured.

For its purpose this book is the best handling of China one can get.

W. O. CARVER.

A History of Moravian Missions. By J. E. Hutton, M.A., Author of *History of The Moravian Church*, *Fire and Snow*, *Life of John Cennick*, *The Downfall of Satan*. With Maps. Moravian Publication Office, Fetter Lane, London. 550 pp.

No lover of Missions, and no one who is stirred with the enthusiasm of mysticism can fail to be interested in the story of the Moravians and of their missionary work, from 1732 right down to the present day. Thompson's fine story of Moravian Missions has long been the standard and one of the outstanding missionary histories. But is it old. It is a great satisfaction now to have this large, well written, splendidly printed, authoritative, official story of the work of this notable body from the first down to 1922. It has been done with great patience, care and thoroughness.

W. O. CARVER.

Answered Prayer in China: Some Prayer Experiences of Present-Day Chinese Christians. By Charles Ernest Scott. The Sunday School Times Company, Philadelphia. 1923. XV—219 pp. \$1.50 net.

A very active, hard-working missionary, a man of excellent training, a Christian of the pietistic type, withal a man of genial enthusiasm and a vigorous sense of humor, Mr. Scott has had always a profound sense of dependence on God in the missionary work, and has found God "a very present help" in response to prayer. He is not restrained by any reticence, so common to many, in having testimony of the prayer-answers which have attended his work and which he has seen among the Chinese saints.

Along with the record there is much incidental narrative and description which serve to introduce the reader to many aspects and experiences of life in China, both the life of the natives and that of the missionaries. One meets here also not a few "cases" for study of missionary method.

W. O. CARVER.

VI. SOCIAL ASPECTS OF CHRISTIANITY: THEORY AND PRACTICE.

For A New America. By Coe Hayne, Author of *Old Trails and New, By-paths to Forgotten Folks*, and *Race Grit*. With an Introduction by Alfred Williams Anthony. Published jointly by Council of Women for Home Missions and Missionary Education Movement of the United States and Canada, New York, 1923.

Mr. Hayne won his place with his first work as a skilled, fascinating interpreter of the Christian responsibility and opportunity in America. He has kept up with the growing experience, conviction and effort. In this work the whole fine task glows with romantic illustration, scientific analysis and prophetic insight.

It is primarily designed as an appeal to Young People and it makes rather too much of the self-assertion of Youth, especially

of the "spirit of revolt" in Young People of to-day, glorifies what ought to be tamed and tempered with a bit of humility. But it does offer challenging tasks in worthy service.

The Introduction had better have been omitted. Fortunately it occupies less than four pages.

With such a book as this Home Mission study is most attractive and must yield rich results in life purpose and in intelligent Christian Americanism, in constructive service.

W. O. CARVER.

Brotherhood in the Old Testament. The John Clifford Lectures for 1923. By Professor A. S. Peake. Geo. H. Doran Company, New York. \$1.50 net.

This distinguished author needs no introduction to American readers and this new volume will be welcomed by the most thoughtful in American church circles. In it he gives us a revealing interpretation of the brotherhood ideals in the Old Testament for our guidance to-day. The preacher who is looking for a Biblical background for sermons on modern social problems will welcome this treatment of this difficult subject. The true meaning of brotherhood is revealed in the way he traces the expression and development of it through the strenuous formative periods of the Old Testament age.

KYLE M. YATES.

The Ethical Teaching of Jesus. By Prof E. F. Scott, D.D. 1924. The Macmillan Co., New York. Pages 133. Price \$1.50.

Professor Scott of the Union Theological Seminary is a scholar of the first order, with a keen intellect and a fascinating style. He has a decided prejudice against the Fourth Gospel as his previous books have shown. Here (p. 5) he says that in the Fourth Gospel "Jesus is occupied throughout, not with the moral law, but with a mystical doctrine of his own Person and of the divine life which he imparts. That he taught such a

doctrine, even in the inner circle of his disciples, is hardly possible, for it is strongly Hellenistic in character, and rests on assumptions which are quite foreign to the Synoptic teaching." He rightly denies that the apocalyptic background dominates the teaching of Christ and has some words about non-resistance. Prof. Scott holds that the appeal of the teaching of Jesus is no longer because of the value of his Person and relation to God, but because of its own worth. But the Messianic claims of Jesus do not rest alone on the Fourth Gospel. They appear in the Synoptics and even in Q.

A. T. ROBERTSON.

Life as a Stewardship. Five Bible Studies of Man's Relation to Things. By Guy L. Morrell, author of "The Fourfold Task"; "You and Yours: God's Purpose in Things." Second Printing Revised 1923. The Hubbard Press, Auburn, New York. Paper 111 pp. 25 cents.

The subjects of the five studies are: Do You Own What You Possess?; The Separate Portion; Budget Making; The Miracle of Money; Business for Profits or Service.

The views are sane and wholesome: the discussion independent and vigorous; the analysis clear and convincing. Graf's, illustrations, pictures and cartoons help to impress. The spiritual note is strong throughout. A very valuable booklet.

W. O. CARVER.

VII. HOMILETICS AND SERMONIC LITERATURE.

The Song at Sunrise. By William Russell Owen, D.D., Pastor First Baptist Church, Macon, Ga. Fleming H. Revell Company, New York City. 153 pages. \$1.25 net.

In his Foreword Dr. Owen expresses the hope that the Sermons and Addresses reproduced in this volume "may in some measure at least reflect the deep-seated reverence of a people of

poetry and power, of child-like faith and tremendous conviction, who constitute one of the most profoundly religious constituencies to be found in all Christendom." The hope is a worthy one, and the preparation required for its accomplishment is possessed by the author in an unusual degree. The affection which he cherishes for his people is in turn reciprocated by them with a sense of humble pride in his true worth. He has no role to assume as a preacher appointed to express in evangelistic fervor, poetic power, profound conviction, and admirable enthusiasm the abiding message as interpreted by a people simple in their faith and loyal in their labors, but comes to his privilege of the manor born, a young son of the Old South. The result of his work is most gratifying. In these fourteen sermons the reader cannot but hear more distinctly the Song and see more clearly the Sunrise,—the Song of an earnest and militant crusader, clear in its predominating note of happiness in service and unmixed with the jargon of discordant selfishness. The Sunrise will also be beautiful since, as "the end to which the whole creation moves", it ushers in the day of faith, of hope, and of love. It is wonderful to sing that song,—but better still to sing at Sunrise and know that the day it greets is perfect and will have no close. There is music in the book and light and both will give you stronger hold upon the things that abide.

J. MCKEE ADAMS.

Put Forth By the Moon. By Hubert L. Simpson, M.A., D.D. Published by George H. Doran Company. 1924. \$1.60 net.

The author of this volume of sermons is a minister of the United Free Church of Scotland and ranks among the foremost preachers of the "land of great preachers." A former volume, "The Intention of His Soul", gave him a wide reputation for his unique and robust treatment of Old Testament stories, and created a public demand for more of the same kind. This new book is the answer to that demand.

"Put Forth By the Moon" is a series of twenty sermons

which contain a rich store of spiritual truth set forth in a style that pleases and holds not only the "untheologically minded," but every reader, from the beginning. All the sermons are on themes taken from the Old Testament for which Dr. Simpson has a fondness which many modern preachers lack. His own words about the Old Testament may present his estimate of it, and at the same time explain the title of his book. "As the sunlight is to the moonlight, so is the revelation of the New to that of the Old; but we join in the ancient thanksgiving for 'the precious things put forth by the moon' as truly as for the 'precious fruits brought forth by the sun.'" Again, "For the propagation of a faith which does not stand in the wisdom (much less in the timid folly) of man, but in the power of God, a faith that inquires, and which is acceptable on its own recognizances, nothing is more useful, no pastures are greener with the freshness of a living experience and a growing grace, than those of the Old Testament" and he makes good his estimate in every sermon.

In him is fulfilled the saying which he uses as a text for one of the sermons: he has discovered "hot springs in the wilderness" and has given to us many "unexpected finds." He uses the Old Testament text as a spring board from which he leaps into the very center of spiritual truth and experience. Furthermore, one cannot but notice the directness and simplicity with which he brings Christ in. Invariably he finds the highway from the remote Old Testament text to Christ.

This volume has an even greater appeal than "The Intention of His Soul." It is a book to be enjoyed and meditated upon, and read again.

J. B. WEATHERSPOON.

The Light that Grows. By J. M. Dawson, Pastor of First Baptist Church, Waco, Texas. Sunday School Board of Southern Baptist Convention, Nashville, Tenn. 1923. 149 pages. \$1.25 net.

This volume of sermons gives us an insight into the problems faced by the pastor of a college church. Dr. Dawson has been notably successful in this work and these short messages will be

welcomed by those interested in such problems. Dr. Brooks says about the book: "I hope every college student in all the land will own and read this book of sermons." KYLE M. YATES.

The Wicket Gate. By G. A. Studdert Kennedy. 1924. George H. Doran Co., New York. Pages 246. Price \$1.50.

Stuart Kennedy won a hearing during the Great War by his direct and manly messages to the men in the trenches. He has the heart of the matter in him and knows how to speak straight to men. These sermons are on the Lord's Prayer and show sincerity and right feeling. He is frank and clear in his thinking and quite helpful. A. T. ROBERTSON.

The Conditions of Conversion and other Sermons. By Dr. W. L. Watkinson. 1924. Fleming H. Revell Co., New York. Pages 224. Price \$1.50 net.

The bow of Dr. Watkinson is not broken. These sermons show all the elasticity and supple power of his early prowess. Dr. Watkinson brings all knowledge as tribute to Jesus. He harnesses power from everything for his sermons. Many a preacher looks to him for intellectual stimulus and stamina. A. T. ROBERTSON.

Psychology and Preaching By Charles S. Gardner, D.D., Professor Homiletics and Sociology in the Southern Baptist Theological Seminary, Louisville. Second Edition. 1924. The Macmillan Co., New York. Pages 389. Price \$1.50.

It is good to know that this fine volume has met so favorable a reception among ministers as to call for a new edition. Dr. Gardner struck a new vein in this book and a rich one. Preachers have to know how to reach the folks in order to be able to put the message across. Get this book and study it.

A. T. ROBERTSON.

VIII. BIOGRAPHICAL.

The Changing Vesture of the Faith: Studies in the Origins and Development of Christian Forms of Belief, Institution and Observance. Carey Lectures. 1921. By J. Ernest Davey, M.A., B.D., Former Fellow of King's College, Cambridge; Professor of Biblical Literature and Lately of Ecclesiastical History in the Presbyterian College, Belfast. Boston, The Pilgrim Press. London, James Clark and Co., Ltd. 1923. 253 pages.

If my reader will give close attention to the descriptive subtitle as elucidating the already very suggestive title of this work, he will be quite prepared to know that it drew me on to the very end with careful attention to every part of the discussion. In the main it is not difficult reading. The subject is one of profoundest concern for Christianity and the style is usually clear, if a little awkward in sentence structure and occasionally almost baffling apprehension.

We Baptists are surely as much as any Christians alert to the emphasis on the spirit as contrasted with the form, "the vesture" of "the faith." We are more vigorous than most evangelicals in opposition to some "forms" which we believe profoundly to be in violation of the spirit of our religion and we are rather justly accounted toughly tenacious of a very few, very simple forms which seem to us essential—so far as forms go—to the loyalty of Christianity alike to its primitive ideals, its social function and its Kingdom objective.

We have—Baptists along with all the rest—been far too little concerned to know how great has been the influence of political, social and religious contacts and environments on the forms which Christianity has assumed, whether by creation or adoption and assimilation in its long course through the centuries and throughout the world.

Our author, good Presbyterian with prominent standing in his own body, is rather shockingly simple in his apprehension of the relative indifference of form. He makes bold to show the utter weakness, not to use a much stronger term, of certain arti-

cles in the Westminster Confession. He treats all forms, including those of the Roman and Greek Churches, with the same deference and the same indifference.

Throughout the subjective, psychological approach governs. No authority or compelling influence of the early forms of creed, organization or ordinance seem to be recognized. Nowhere does one find a consideration of the bearing of form on the objective of Christianity or on the vigor of its grappling with present conditions. That is the one serious weakness with one of the strongest books that has come to my hand in months. The part played by self-impulsion in the religious life, in the line of seeking self-assurance, self-protection, self-completion, self-enlargement, self-projection is, one must hope and think, exaggerated in the view of Professor Davey, but the study of his analyses and suggestions will prove most useful to a thoughtful reader. In looking back over the pages I find my margins marked with some ? ?'s and ! 's; but also with many a notation of approval and appreciation.

W. O. CARVER.

General Feng, A Good Soldier of Christ Jesus. By Marshall Broomhall, M.A., Editorial Secretary, China Inland Mission. Foreword by Major General Sir George K. Scott Moncrieff, K.C.B., K.C.M.G., C.I.E., R.E. With illustrations, second edition, 1923. The China Inland Mission, London, Philadelphia, Toronto, Melbourne and Shanghai. XI 81 pp.

General Feng has attracted wide attention for his remarkable record in China during these chaotic times. He is one of the most notable converts to the Christian faith and would be a very unusual Christian in any country—the more the pity. He is a Methodist and combines the fervid piety of that type with the puritanism and cool practical judgment of a somewhat different type. This reviewer saw in Kaifeng that the effects of General Feng's period of administration were by no means so extensively abolished after his departure as this book would lead one to believe.

I saw also some of the General's five soldiers in Peking, for and away superior to any other Chinese soldiers.

In the summer of 1923 it was reported that the General had been excluded from the church in Tientsin because of his part in the expulsion of President Li. Even if this was true—and I seriously question it—it was an *exparte* political action.

From Christians, foreign and native, wherever General Feng is known the highest testimony is borne to his character and his ability, to his practical morality and efficient evangelism. It does not seem possible rationally to question that he is a noble patriot, a devout and intelligent Christian, a humble, modest servant of men and of God.

This little book will be of the greatest interest to all who are concerned for China, for Christianity, and even for those who have only curious interest in a remarkable career.

In a popularity vote conducted by one of the Shanghai papers last summer General Feng's name was in the list of twelve.

He is now only forty-three years old and there are yet great possibilities before him.

Well does Dr. Broomhall close his sketch with a plea for prayer in behalf of a man whose future lies with God and cannot be forecaste.

W. O. CARVER.

Home Letters From China. By Gordon Poteat, A.B., Th.M., Missionary of the Foreign Mission Board, Southern Baptist Convention. Author of "A Greatheart of the South", etc. Nashville, Tenn, 1924, Sunday School Board of the Southern Baptist Convention. 159 pages. \$1.50 net.

A secondary title describes and commends this work, "The Story of How a Missionary Found and Began his Life Work in the Heart of the Orient". The author was reared in a missionary atmosphere and trained in a fine knowledge of missions. It ought to have been easier than for most for the grandson of A. J. Gordon and the son of E. M. Poteat to find his place and work in the great missionary opportunity and demand of China. In some ways, no doubt, it was easier. In other ways it was less

so. He had more to unlearn than the average missionary, even if he knew already more than most of the new recruits. A year of service with the Student Volunteer Movement had contributed also to his preparation and to his difficulties, possibly.

The publication of letters written to his home folks during the first four years of his sojourn in China, most of what was written probably not thought of as for the eye of the public, gives us just the sort of insight that is most worth while into the experiences, emotions, questionings, achievements of a new missionary learning and adjusting himself in his new environment.

If sometimes the first impressions were faulty and would later have had different record it is no loss to have them as they were seen and felt at the time. Occasional editing, by way of correction of errors of fact or expression, would have been permissible, but examples are rare.

The information concerning the ways and works of the Chinese and conditions in China is extensive. Insights into the religious practices and needs, and into missionary methods and progress are also satisfying. It all goes to make up a book of great value to any prospective missionary and of intense interest to any who cares for this high form of service wherein one goes far hence to other lands to bear the Christ unto men who know him not. The work must be reckoned one of high interest and great value.

W. O. CARVER.

Fergus Ferguson, D.D., His Theology and Heresy Trial; A Chapter in Scottish Church History. By J. H. Lukie, D.D., Author of "The World to Come and Final Destiny," "Authority in Religion," etc. Edinburgh, 1923, T. & T. Clark; New York, Charles Scribner's Sons. XX—316 pages. \$2.75.

To go back nearly half a century to get a story of a heresy trial, even a notable one, and to publish that story in so short a volume is in itself to attract attention. To me the chief interest lies in seeing how the conditions have changed in this brief time. There is nothing in the heresies for which Ferguson

was condemned in 1878 comparable in deviation from the Westminster Confession to what one may read any day in the week from good Presbyterians now-a-days. That Ferguson was finally left in his ministry and standing with a freedom of speech about his eternal punishment heresy probably had much to do with the way that freedom has developed among a people so conservative. The book is written in a leisurely style and is finely done.

W. O. CARVER.

Francois Coillard, A Wayfaring Man. By Edward Shillito, Literary Superintendent of the London Missionary Society, Author of "The Omega" and "Jesus of the Scars". New York. 1923. George H. Doran Company. 235 pp. \$1.50 net.

From obscure French provincial lad, struggling with poverty along with a widowed mother, to one of the most distinguished, because one of the most devoted and competent, missionaries of modern times; from timid, shrinking lad to bold explorer in physical and spiritual adventure, such is the career with which the biographer was drawn along. And the writing is of superior quality. To tell well the story of a great life is no easy thing, but it is a very great service. The story of Coillard is told in a manner that deserves to make it a recognized classic. Biography is best done when the portrayal does not seem so much that of an individual life as of the incarnation and life realization of divine energies at work in humanity and for the recovery and realization of the high potentialities of humanity. Such is this book.

W. O. CARVER.

Alexander Whyte. By G. A. Freeland Barbour, Ph.D. 1924. George H. Doran Company, New York. Pages 675. Price \$6.00 net.

Dr. Barbour has done his work *con amore* and with distinguished success. He has traced the life of the great Scotch preacher with loving care and minute detail, perhaps too much detail at times. But the balanced proportion is well preserved

and the result is a magnificent portrayal of the famous pastor of Free St. George's United Free Presbyterian Church in Edinburgh and the Principal of New College. Dr. Whyte was a mystic and a masterful preacher. He was at home with Bunyan and Thomas Goodwin, but most of all with Jesus Christ. He was loyal to the lordship of Christ and unafraid of knowledge which he put in subjection to Christ. He came to be the outstanding figure in Scotch Presbyterianism from a very humble start in poverty in North Scotland. But he had the making of a man and minister in him. The book will hearten and cheer many a minister all over the world who has to struggle with untoward circumstances. His life was worth while if he had done nothing else but write his great book: *Lord, Teach Us How to Pray*.

A. T. ROBERTSON.

IX. GENERAL.

The Humanizing of Knowledge. By James Harvey Robinson. New York, George H. Doran Company. 1923. 119 pp. \$1.50 net.

While so many from the conservative, 'Fundamentalist' standpoint are vigorously proclaiming of the dangers of modernism here comes a warning from the other side. In this brief essay discussion Dr. Robinson points out first of all the all but universal indifference of mankind to scientific knowledge. The really curious, the questioners, seers, religious geniuses are very, very few. These are the mind-makers for mankind. But scientists are inherently segregated from the rest of men and tend almost inevitably to retain their discoveries and investigations within the narrowest limits, resulting in what the author calls 'the dehumanizing of science.' After a section showing how in the past scientific discoveries have become matter of common concern, and how all men are, as a matter of fact, vitally concerned, however unconsciously, with such discoveries, the essay proceeds to some discussion of the present organized and ag-

gressive fight on the 'scientific view of man's place in the natural order'. This leads on to a contrast between science and 'lore' and of how the devotees of 'lore' set the opposition to science. The last two sections are devoted to discussion of ways and means for humanizing and democratizing scientific knowledge.

It will be evident that throughout we have here a plea for popular education in scientific modernism. The plea is directed primarily to scientists and educators and proposes radical changes in educational methods in the schools, with a frank admission that the suggestions call for experimentation; and of that some of us had supposed we had about reached the limit. Are not our children treated very largely already by the school people as material for laboratory experiment in educational theory, by a set of teachers who have no settled principles and no definite objective? I could wish that there were some way by which certain over-conservative friends of mine could be induced to take this book seriously and somewhat sympathetically, and at the same time some way to prevent the rampant theorists and modernists from being further influenced in the way of radicalism by its encouragement. The author is frankly naturalistic in his treatment of the human interest in the world of values. He is sure that there ought to be some way to free the youth in the schools from the restraints of the conservatism of the 'lore' which is necessarily of the past. He proposes methods that set the immature, undeveloped personalities free to 'think' long before they have materials for that very difficult process. He seems quite forgetful of the fact that after sixty years of growing and acquiring he is himself still very much in the haze of uncertainty as how best to proceed. How, then, shall he expect the man of eighteen to know what to do with all the wealth of material presented to him to-day, of which he can as yet have but the beginnings of knowledge? Truly the problem of the hour is to leave the growing minds free and at the same time to give them that guidance without which they will wander hopelessly in a maze of limitless obscurities. This book helps to see the problem. I am unable to say that it gives any appreciable help to its solution. It shouts out: Over yonder beyond the

woods is the high road, and I think this little opening may lead to the trail that ought to reach the road."

If the author is not a guide he is at least a very fascinating talker about the wilderness and the way. W. O. CARVER.

Taft Papers on the League of Nations. Edited by Theodore Marburg and Horace E. Flack. Macmillan Company, New York City. 340 pages. \$4.50 net.

The League of Nations is succeeding though the United States has adopted a policy of non-participation. Its effectiveness thus far in settling disputes and promoting amicable relations between the nations has fully justified the confidence of its proponents and has produced a sanguine spirit as to the future when it shall have received the full sympathy of all nations and their loyal support.

Unfortunately, in the United States, the League has been made a question of partisan politics, deftly played upon by insinuations and misrepresentation, robbed of all its splendid idealism and subjected to the scrutiny of men who were bent upon its destruction, though it was and is the one possible way out of war and the most serious effort that has ever been made to produce concord and fellowship among men. Differences of opinion might be expected, especially when the project involves so much that runs counter to precedent and the established order. The discouraging part of this attempt at world-pacification has been the asserting of conflicting national interests, of rival policies with no agreement and with no determining principle. In our own country there has been no exception to this, rather the shallow waters of "splendid isolation" have become foul because of a shameful provincialism. The United States has ever promoted the ideals of world-peace and at the heart of the nation there is a passion to serve. The reverses of the League in this country are temporary. When it is dissociated from the petty factions of hamlet politics and placed on its own merits as an earnest attempt to safeguard mankind from a repetition of the horrors

of war, the result will be different. It is impossible that we shall permanently refrain from making actual that which is potentially the one hope of the nations and the answer to the deepest passions of the peoples' heart.

In this series of writings we come face to face with the keen understanding of a man who has done real service in the cause of peace. An ardent supporter of the League to Enforce Peace, Mr. Taft has been a pioneer in the effort at universal good-will and international co-operation. He has served with distinction the hopes of men. These addresses, articles, and editorials were written when the issue was purely on the merits of the League of Nations as signed by President Wilson in Paris and by him submitted to the Senate. Subsequent developments led Mr. Taft to support Mr. Harding for the presidency though, as he says, had he been a member of the Senate he would have voted for the Covenant as submitted and also with reservations. In these papers Mr. Taft meets with a touch of kindly humor and convincing reasoning the arguments advanced against the League project, while disclosing a deep conviction that a League of Nations is necessary and that within it lie boundless possibilities for good. The papers are masterpieces and reflect "an attitude of mind which the best thought of the Country heartily accepts as true Americanism". J. MCKEE ADAMS.

Realities and Shams. By L. P. Jacks, D.D., LL.D., D.Litt., Principal of Manchester College, Oxford. New York, 1924., George H. Doran Company. 214 pp. \$1.50 net.

A great library was selling in detail. Dr. Jacks took a look in on it, and went away the owner of a thirty volume paper edition of the Collected Works of Thomas Carlyle. The pages were wholly uncut. How long the set had made a sham of continuing the messages of the stern old Scolder the narrative omits to say. At any rate Dr. Jacks cut the pages, and revived, maybe extended—who shall say?—his spiritual fellowship with the man who so hated shams. Result, these essays, although the credit is not to go all to Carlyle. Matthew Arnold shares, too; and that omniver-

ous reading habit of the Principal of Manchester, seasoned with a thinking apparatus of more than ordinary capacity.

It was war time that stimulated thought and conviction, and war's more searching aftermath.

There are seventeen essays here. The title of the whole group bears fitly that of the second of the series. If the smart, wide-awake style of the author, begins to suggest sameness and if there seem to be occasional recurrences of the same ideas, it is but natural, since the papers were not prepared to go together. Anyway here is one of the thought-arresting volumes of the year and one that will help us all to search for reality and to be more careful to detect shams, in our selves and in our times. If there is a little incongruous combining of democratic convictions with aristocratic prejudices, especially in the remarks about Leadership and Compulsory Education, the intelligent reader may the better take stock of his own incongruities. If we cannot accept some of his views about the Church and churches in the paper on Institutional Selfishness, we shall none the less share profoundly his clear discernment of some of the chief defects of religious institutionalism.

This is one of the best books for the times.

W. O. CARVER.

The Story of the Hymns and Tunes. By Theron Brown and Hezekiah Butterworth. George H. Doran Company, New York City. xvii 564 pages. \$2.25 net.

"Religion sings; that is true, though all religions do not sing. There is no voice of sacred song in Islamism. The muezzin call from the minarets is not music. One listens in vain for melody among the worshippers of the 'The Light of Asia'. The hum of pagoda litanies, and the shouts and songs of idol processions are not psalms. But many historic faiths have lost their melody, and we must go far back in the annals of ethnic life to find the songs they sung."

The question is frequently raised with reference to modern hymnology as to whether we are not losing the melody of "a

devotional approach to God'' and substituting for it a rhythmic appeal which stops far short of the Mercy-Seat. There is too much of the weight of earth to what purports to be "the soul's aspiring cry." The Christian hymn is an expression of spiritual feelings and desires, and somewhere in its strain will be found the music of faith, hope, and love. There is no substitute for its note of adoration and worship; none for its confidence in suffering and comfort in sorrows. Such hymns carry from heart to heart the ennobling sentiments of the testimony of great witnesses, the yearnings of souls bent on the divine enterprise of missions, and the trustful repose of consecrated lives who sing of victory while they taste of toil. Such songs are born of great experience. As the sweetest fragrance comes by the process of the greatest crushing, so those hymns which touch and hold the hearts of men in reverence contain the life-blood of others who have suffered and yet have dared to sing.

The province of this book is to give the history of the great hymns and their tunes. "No pretence is made of selecting all the best and the most used hymns, but the purpose has been to notice as many as possible of the standard pieces—and a few others which seem to add or reshape a useful thought or introduce a new strain." The work is accomplished in a splendid manner. It is meant to replace the books of Butterworth on the *Story of the Hymns* and the *Story of the Tunes*, books which for years have been held in high esteem. But the result is not merely a continuation of Butterworth's volumes; the correction of former data and the addition of other chapters such as Gospel Hymns and Hymns of Wales make it almost a new book. This new edition of the revision will be received with greatest favor. It is a real contribution to hymnology and will prove of inestimable value to the preacher.

J. MCKEE ADAMS.

None So Blind. By Albert Parker Fitch. The Macmillan Company, New York. 1924. \$2.50 net.

After a brilliant career as Congregationalist minister, seminary president, and college teacher, the author now emerges as a

novelist. The result is a book that is more than a work of fiction, it is a revelation of student life at Harvard by one who knows. The hero, Dick Blaisdell, started out in his freshman year believing in everything and everybody. After he had made a failure of his first three years and had lost his self-respect he gave this account of it in retrospect. "No one at home knew anything about the place, I didn't know myself, and after I got there I couldn't find out. No one paid any attention to me. I just knew I didn't understand it—that I was, oh miles, miles out of it!" And he frankly said, "I hate the college and the fool courses, and everything generally. I'm sick of the whole place." Now the book is mainly the story of his senior year, of his new resolution to make good, and of how he succeeded. Incidentally it is the love story of Felicia Morland as well. In it the Harvard background, ideals and traditions are so faithfully drawn and the characters are so human as to make it a distinct contribution to the current discussion of the younger generation and its objectives. Certainly this is only the beginning, not the end of the author's work as a novelist. GEO. B. EAGER.

Horace and His Influence. By Grant Showerman, Ph.D. Marshall Jones Company, Boston. 1922.

This volume is the second to appear in the series known as "Our Debt to Greece and Rome." The author sets forth to explain the meaning of Horace to civilization. He knows, understands and sympathetically interprets the personality and genius of Horace. W. HERSEY DAVIS.

The Women of the Bible. By Annie Russell Marble. 1924. The Century Co., New York. Pages 315. Price \$2.00 net.

The author treats all the women of the Bible and does it with skill, fulness, and interest. The Bible tells of good women like Miriam and the Marys, and bad women like Jezebel and Delilah. They are all here and the narrative is handled in a way to help all who read. A. T. ROBERTSON.

A Dictionary of Religion and Ethics. By Shailer Mathews and Gerald B. Smith. The Macmillan Company, New York. 500 pages \$3.00 net.

We are indebted to these scholars for this reprint edition of this valuable work which originally sold for eight dollars. The result of years of study in the field of religion and ethics is here set forth in compact form and in a clearer way. It will prove especially valuable to the minister who desires to read the new books on these subjects and whose training in this field may be limited.

Terms are not only defined but in many instances discussed fully. The general plan thus involves the generous use of cross references as a means of bringing the subject within the limits of a single volume.

KYLE M. YATES.

Forgotten Stories. By Elmer Ellsworth Helms. The Abingdon Press, New York City. 222 pages.

It is refreshing to read such a book as this one by Dr. Helms. He has selected stories from the Bible which have been unknown to the majority of readers and retells them in such a way as to throw light on that part of the narrative, and he draws from them certain lessons and interpretations that give them a vital relationship to persons, movements and tendencies of the modern day. They are not sermons, but practically every one will suggest a sermon.

KYLE M. YATES.

Seneca The Philosopher and His Modern Message. By Richard Matt Gummere, Ph.D. Marshall Jones Company, Boston. 1922. 150 pages.

This book is the first volume to appear in the projected series known as "Our Debt to Greece and Rome." It is the result of an effort to understand Seneca and his philosophy and to trace its influence in the character and life of later ages.

W. HERSEY DAVIS.

The Spiritual Message of Modern English Poetry. By Professor Arthur S. Hoyt, D.D., Auburn Theological Seminary, New York. 1924. The Macmillan Company, New York. Pages 289. Price \$2.00.

Dr. Hoyt has written many helpful books for the preachers and this is one of his best. He seeks to stir the minister to real appreciation of facts like Tennyson and Browning who face sympathetically the yearnings of the human soul. Many a preacher will get help from this volume.

A. T. ROBERTSON.

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"One of the most significant books in the matters it discusses written in this generation. It ought to settle the theological dust for 2,500 miles around any center. Every preacher and every Christian teacher in the world ought to read it and master its tremendous dynamic."—Dr. L. R. Scarborough.

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